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FROM

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HOME DEPART.

No. CCLXXV.

HOME DEPARTMENT SERIAL No. 9.

REPORTS

ON

PUBLICATIONS ISSUED AND

IN THE

SEVERAL PROVINCES OF BR

DURING THE YEAR

1889.

PAPERS

REGARDING

THE PUBLICATIONS REGISTERED IN THE DIFFERENT PROVINCES

DURING THE YEAR

1889.

MADRAS.

Extract from the Proceedings of the Government of Madras, Educational Department,—Nos. 221, 222 (Educational), dated 17th March 1890.

Read the following paper:—

From D. Duncan, Esq., M.A., D.Sc., Acting Director of Public Instruction, Madras, to the Chief Secretary to the Government of Madras,—No. 290 B.B., dated Madras, 10th March 1890.

I have the honour to submit, in original, the analyses of publications registered during 1889 under Act XXV of 1867, prepared in conformity with the instructions contained in the Resolution of the Government of India, dated 12th September 1882, No. 1—455, together with my proceedings reviewing the Registrar's report.

Proceedings of the Director of Public Instruction, No. 257 B.B., dated 10th March 1890.

Read the following letter:—

From M. R. Ry. V. Krishnama Chariar, Registrar of Books, to the Acting Director of Public Instruction, Madras,—No. 24, dated Madras, 1st March 1890.

I have the honour to submit the usual report on the published literature of the Madras Presidency for 1889, together with the prescribed statements giving the necessary statistical information as to the languages and subjects of the publications registered during the period of review.

2. The total number of books, pamphlets and periodicals registered was [illegible], or nearly 290 more than the number reported for the previous year. It will be seen from the subjoined entry for five years that the rate of increase in the number of books has been steadily maintained during the period:—

	1885.	1886.	1887.	1888.	1889.
Books and pamphlets	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Periodicals	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Total	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

The year is not remarkable, however, for the growth of periodical literature such as might be expected from the increasing number of the native graduates. Though eighteen new periodicals were started in 1889, seven of the preceding year's disappeared one after another, perhaps for want of support, both pecuniary and literary. This support is not generally forthcoming, especially in the case of vernacular magazines, which the young graduates [illegible] to [illegible] to, the absence of all vernacular [illegible] in the [illegible] of [illegible] that have been started by them all over the Presidency of late years being a [illegible] fact, and the European practice of taking a [illegible] healthy reading [illegible] hardly [illegible] among them as the [illegible] of [illegible] families.

fables in English with illustrations, which first appeared in the pages of the English *Leisure Hour* and now reprinted in Madras by the Christian Vernacular Education Society, is noteworthy as being the production of a native graduate and a Member of the High Court Bar. Choice stories and pictures published by the same Society in English are intended for the use of children. The others are stories of robbers and other fictitious characters or reprints of Vikrama's tales, the Panchatantra and the like in the South Indian vernaculars, besides Captain Wilmot's Persian translation of 315 fables from Townsend's edition of Æsop's Fables in English with the morals taken from Persian authors.

History.—Besides an interesting account of the Bobbili Zemindari, which is of some historical importance in the military annals of Northern Circars, there were registered seven reprints of School Histories of India in English and Vernacular languages, including the outlines and analysis of Roman and Indian History and the "Aide-Memoire to English History," being a continuous genealogical tree in the shape of a wall map in colours linking together the Kings and Queens of England from the reign of Egbert, with notes of chief events and dates.

Language.—The number of publications under this head is on the increase, they being mostly designed for educational purposes. Among the original works and reprints in English may be noticed Mr. Adam's First Work in English with a key, which supplies a great desideratum; an annotated edition by the same author of Blackie's Selections, and Mr Quinn's notes, the first ever published, on White Doe of Rylstone, forming a valuable addition to Wordsworthian literature, besides other helps to candidates for the University and other public examinations. An enlarged and revised edition of a Tamil-English dictionary, an English-Tulu dictionary, Andhra Sabda Ratna Kara, a Telugu dictionary, an annotated and enlarged edition of a grammar of the ancient dialect of the Kanarese language, a manual of Sanskrit roots and compound words, a collection of choice Tamil proverbs and Sanskrit moral sayings with English renderings, Hullet's English sentences with Tamil equivalents, besides a Telugu translation of Kalidasa's Chandraloka, a standard work on Sanskrit rhetoric, are all useful in their way to students.

Law.—The legal publications in English are all new editions of old works or law digests. Among the Hindu law books may be mentioned the Tamil translation of Manu Dharma Sastra, and Yagnya Vallya Smriti and Devala Dharma Sastra with Telugu comment. A Digest of the Mysore Law Reports and a Revenue Handbook of Travancore are the first publications of the kind in Native States, but there is nothing new in them.

Medicine.—There were 21 medical works received, against 15 of the previous year, and the contributions to veterinary science and art on the European system are the most important. A native book in Tamil verse on branding, the great Indian remedy for diseases peculiar to horned cattle, being published with crude illustrations for the first time, is likely to attract the attention of the Society for the Prevention of Cruelty to Animals. Chikitsa Darpana or the "Mirror of Treatment" in Telugu, and "Navaratna Vaidya Chintamani" in Tamil, are publications on the Hindu system of medicine. Dr. Varadappa Naidu's lectures against the use of alcohol, tobacco, opium, ganja, and other narcotics, form a useful tract for the benefit of native readers, while the Tamil and Telugu translations of the Countess of Dufferin's "Record of three years' work," published at the close of 1882, afford valuable information to the people of Southern India respecting the efforts made to supply female medical aid to the women of this country.

Miscellaneous.—Under this head are grouped all publications which cannot come under any other class. Besides the "Guides" to the city of Madras and to the Nilgiris with maps, and "Funnydom," or a book of jokes and witty sayings and anecdotes in English, school geographies, copy-books, educational lectures, and the vernacular editions of the Educational Grant-in-aid Code, there are three books, one on fungus exercises, another on cavalry training, and the next on Police drill, and a paper on the descent of the Shanars or toddy-drawers' caste from the Kshatria race, as well as tracts on the women of India and the training of children, one in English and another in Mahratta. The Madras Educational Calendar and Directory concludes the list of miscellaneous publications, presenting a large quantity of useful information and everything educational pertaining to Madras and useful even beyond the limits of the Presidency, together with another educational work by the Rev. Mr. Slater on "the rule of law of duty" suggested as a class book in connexion with the question of moral education in public schools.

Poetry.—The year is by no means rich in poetical literature, a slight falling off being [illegible] in the number of poems published when compared with the figures of 1882. Of [illegible] Vedas, Kavirajamalai, Kachi Kalambakam in Tamil, [illegible] [illegible] in Telugu, are new [illegible]

of the number reported for the previous year, or about 25 per cent of the total publications of the year under review.

7. The number of works in whose case copyright was registered during the year was 2?7, of which 250 were private and 47 Government publications.

8. In concluding this brief analysis, I need only remark that an impulse has been communicated to vernacular prose literature among the reading classes that are unacquainted with English, probably by the instructive periodicals and newspapers published in the vernacular languages; and it is to be hoped that the demand for such literature will grow in the future. As regards loyalty, the general tone of the current literature of the year is unobjectionable; but an old indecent book in Tamil called Kokkokam, the sale of which was prohibited long ago, seems to have been reprinted during the latter months of the year under review with obscene pictures intended to shew how sensual desire and lust may be generated among men and women and gratified to a mischievous extent, though the aim of the old author of this book is said to be that of treating of the physical, intellectual and moral aspect of love as one of the objects of human life. This illustrated edition, designed to abuse the aim of the old sage and secretly printed in a native press, was brought to light by an anonymous or pseudonymous complainant whose statements sounded so much like truth that I referred the communication to the Commissioner of the City Police; and it is a matter for congratulation that the Police inquiry has resulted, after the close of the year, in the prosecution and punishment of a native bookseller with rigorous imprisonment as he was caught secretly selling a few copies with the filthy pictures in question.

9. In connexion with this notable event of the year, there came to light also cases of neglect of certain native printers to deliver what they had printed and issued for sale to the public, and thus to evade the law. Some of these are text-books of the Educational Department involving an infringement of Government copyright, and these have been referred to the Law officers of Government. There are, however, several difficulties in the way of tracing such cases for want of means to detect and prove non delivery and thus to suppress the increasing infringement of copyright, but the result of the legal proceedings, if at all instituted, will be noticed in the next annual report.

English Language.

Subjects	Original Works: First editions	Original Works: New editions	Republications	Translations	Total	[illegible]	[illegible]	Total
Art	2				2	1	1	2
Biography	1				1		1	1
Drama	1				1	1		1
Fiction	1			1	2		2	2
History	8	6			1[illegible]	5	1	1[illegible]
Language	27	5	6	3	41	41		41
Law	34	1	9		44		34	34
Medicine	9		1		9	1	9	9
Miscellaneous	85	3	7		67	24	23	57
Poetry	1		3		4	3	1	4
Religion	37	1	6	1	47		47	47
Science (Mathematical and Mechanical)	7	3	6		16	12	4	16
Science (Natural and others)	4		2		6	4	2	6
Total	157	21	34	4	2[illegible]1	9[illegible]	174	[illegible]

Tamil Language.

Subjects	Original Works: First editions	Original Works: New editions	Republications	Translations	Total	[illegible]	[illegible]	Total
Art	3				3	1	3	3
Biography	3		3		9		3	3
Drama	3		3				1	7
Fiction	2		5		5		5	5
History	2	2		1	1	2		1
Language	9	14	21		84	46	3	81
Law				3	3		3	3
Medicine	3	1		1	4		4	4
Miscellaneous	23	16	9	1	49	22	22	49
Poetry	19	3	13		33	4	24	33
Politics				1	1		1	1
Religion	1[illegible]	1	1[illegible]	24	214		244	244
Science (Mathematical and Mechanical)	4	2	2		8	8		8
Science (Natural and others)	4	1	2		7	4	3	7
Travels and Voyages	3				3		3	3
Total	2[illegible]	45	17[illegible]	[illegible]	4[illegible]	92	3[illegible]	4[illegible]

Hindustani Language.

Subjects	Original Works: First edition	Original Works: New edition	Re-publications	Translations	Total	Educational	Non-educational	Total
Art	1	—	—	—	1	—	1	1
Drama	2		—		2	—	2	2
Fiction		—	3	—	3	—	3	3
Language	1	1	3	—	5	5		5
Medicine	1	—	—	—	1	—	1	1
Miscellaneous	—	—	—	1	1		1	1
Poetry	—		9	—	9	—	9	9
Religion	1	—	24	—	25		25	25
Science (Mathematical and Mechanical)	1	—	—	—	1	1		1
TOTAL	7	1	39	1	48	6	42	48

Persian Language.

Subjects	Original Works: First edition	Original Works: New edition	Re-publications	Translations	Total	Educational	Non-educational	Total
Fiction	—	—		1	1		1	1
Language	1	—	3	—	4	2	2	4
Poetry	—	—	1	—	1	1		1
Religion	—	—	3	—	3		3	3
TOTAL	1	—	7	1	9	3	6	9

Arabic Language.

Subjects	Original Works: First edition	Original Works: New edition	Re-publications	Translations	Total	Educational	Non-educational	Total
Language	—		2		2	—	2	2
Religion	—	1	—	—	1	—	1	1
TOTAL	—	1	2		3		3	3

Sanskrit Language.

Subjects	Original Works: First edition	Original Works: New edition	Re-publications	Translations	Total	Educational	Non-educational	Total
Drama	1	—	5	—	6		6	6
Fiction	—	—	1	—	1	1		1
Language	1	—	4		5	4	1	
Poetry	1	1	10	—	12		12	12
Religion	13	3	53		69	—	69	69
Science (Mathematical and Mechanical)			2	—	2		2	2
TOTAL	16	4	75	—	95	5	90	95

Bi-lingual—English and Latin Publications.

Subjects	Original Works: First edition	Original Works: New edition	Re-publications	Translations	Total	Educational	Non-educational	Total
Language	1	—		—	1	1	—	1

Bi-lingual—Latin and English Publications.

Subjects	Original Works: First edition	Original Works: New edition	Re-publications	Translations	Total	Educational	Non-educational	Total
Language	1	—	1	—	2	2		2

Bi-lingual—English and Tamil Publications.

Subjects	Original Works: First edition	Original Works: New edition	Re-publications	Translations	Total	Educational	Non-educational	Total
Language	4	5	2		11	9	2	11
Miscellaneous	1	—	—		1	1		1
Religion	—	—		1	1	—	1	1
TOTAL	5	5	2	1	13	10	3	13

Bi-lingual—English and Telugu Publications.

Subjects	Original Works: First edition	Original Works: New edition	Re-publications	Translations	Total	Educational	Non-educational	Total
Language	—	3	6	1	10	9	1	10
Religion	—	2		—	2	—	2	2
TOTAL	—	5	6	1	12	9	3	12

Bi-lingual—Sanskrit and Malayalam Publications.

Subjects	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	[illegible]	[illegible]	Total
Medicine	—	—	1	—	1	—	1	1

Bi-lingual—Sanskrit and Kanarese Publications.

Subjects	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	[illegible]	[illegible]	Total
Poetry	—	—	1	—	1	—	1	1
Religion	—	—	7		7	—	7	7
Total	—	—	8	—	8	—	8	8

Tri-lingual—English, Tamil, and Telugu Publications.

Subjects	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	[illegible]	[illegible]	Total
Language	—	2	—	—	2	2		2
Science (Mathematical and Mechanical)	—	2	—	—	2	2		2
Total	—	4	—	—	4	4	—	4

Polyglot Publications.

Subjects	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	[illegible]	[illegible]	Total
Language	—	2	—	—	2	—	2	2

It will be seen from the following table that the number of original works has steadily increased during the past five years, and that the figure for the year under report is unprecedentedly large. The number of works translated during 1889 is also large, being more than the total for the two preceding years:—

—	Original Works.	Republications.	Translations.	Total.
1885	349	423	72	873
1886	431	291	92	[illegible]
1887	490	421	32	1,043
1888	579	452	37	1,168
1889	749	546	71	1,366

It appears from the Registrar's tabular statement and the quarterly catalogues that out of the 749 works entered as original, 140 are new editions of old publications, and 28 are Government copyright books which were printed and published between the years 1874 and 1884, but registered in 1889 by the Director's special order. These are not to be regarded as original works, although they are technically included under that class. It may be presumed that most of the works entered under the head of "First edition—Original works" in the tabular statement are merely new forms of old conceptions on matters of legend, religion, philosophy, and physical science. Such productions are to be regarded as indications of literary activity, rather than of intellectual progress. It is, however, highly gratifying to observe that the number of works under the heads of compendiums, keys, and paraphrases, the general tendency of which is open to objection from an educational point of view, is much smaller than in previous years, and that 60 works of general usefulness, of which 29 have been contributed by the [illegible] the Madras University, have been published.

The subjoined statement shows the number of publications in English, Sanskrit, Arabic, Persian, and five of the Indian vernaculars during the past five years:—

—	English.	Sanskrit.	Arabic.	Persian.	Tamil.	Telugu.	Hindustani.	Canarese.	Malayalam.
1885	114	87	4	6	241	179	[illegible]	87	76
1886	145	11	9	2	[illegible]	191	[illegible]	42	72
1887	27[illegible]	81	15	4	381	143	[illegible]	65	53
1888	302	32	32	2	457	179	29	79	[illegible]
1889	303	92	3	2	[illegible]	[illegible]	74	72	78

It will be noted that Sanskrit, Telugu, and Hindustani publications have largely increased during the year.

3. The 1,4[illegible] books may again be divided into 91 English, 2[illegible]3 Maráthi, 44[illegible] Gujaráti, 65 Hindi, 62 Urdu, 22 Sindi, 2[illegible] Kánarese, 91 Sanskrit, and the remaining 2[illegible]3 in other languages such as *Márváḍi*, *Kási*, Arabic, *Zend*, &c., and their combinations by twos, threes, &c., as will be seen from the statements appended. The distribution of the total number according to the subject-matter is given in statement No. 57.

English. 4. The English publications are noticed below under the various headings:—

(a) Of the two works on *Arts*, one was "A Catechism of Telegraphy or Self-instructor" for the use of railway employés, and the other was "The Principles of Agriculture for India," by Motilál Kasháldhand Sháh of the Madras Agricultural College.

(b) In *Biography* there was only one work and it was "Gaurishankar Udayashankar, C.S.I., of Bhávnagar," by Javerilál Umiáshankar Yájnik. Gaurishankar was once Minister to the Thakore of Bhávnagar and has now retired from worldly life and become a *sanyási* or ascetic. He was born in 1805 at Gogo, a British sea-port town about ten miles from Bhávnagar. He belongs to the caste of *Vadnagar Nágar Bráhmans. He received elementary instruction in Gujaráti,* his native tongue, in indigenous schools. Possessed of quick natural parts and a good memory, it was not long before he attained the average standard of education in his time. At the age of 17 he entered the service of the Bhávnagar State as Assistant Vakil of the State at the Political Agency and gradually rose to the Chief Ministership of the State to which he rendered useful services. Of him the biographer says: "Mr. Gaurishankar Udayashankar, C.S.I., the venerable ex-Diwán of Bhávnagar, holds a high place in the roll of distinguished Native Ministers who, by their successful administration of Native States, have earned for themselves a character for statesmanship. He has been to Bhávnagar what the late Nawáb Sir Sálár Jung was to Hyderabad, what Sir T. Mádhav Ráo was to Travancore, Indore and Baroda, and Sir Dinkar Ráo to Gwalior,—one who evolved order out of chaos, and raised the territory he administered to the position of a first class Native State. An account of Mr. Gaurishankar's life is, in fact, the history of Bhávnagar for the last fifty years, from the time it held an insignificant position to the period when it occupies the foremost place in Káthiáwár. His life and career are inseparably blended with the history of Káthiáwár from the time when the authority of the Peshwa had terminated and the British Government had just stepped into his place, when disorder and lawlessness had distracted the Province, to the period when the British power became paramount, and the civilizing agencies of road and railway communications, orderly government and education began to work out their results in increasing the peace and prosperity of Káthiáwár. Every Governor of Bombay, from Mountstuart Elphinstone down to His Excellency Lord Reay, who has visited Káthiáwár, has had an opportunity of knowing Mr. Gaurishankar and learning from his own lips many matters relating to the condition of the Province."

(c) The two works on *Fiction* call for no remark.

(d) Among the *Historical* works three are intended for school boys and two for the general public. Of these latter one is "A Short History of Gondal," by Harikrishna Lilâshankar Dave. The history covers a period of about 2[illegible] years from A.D. 16[illegible]. The other work is "A Sketch of the History of Bene-Israels," and throws some light as to the place and time of the immigration of these people to India.

(e) The books registered under the head of *Language* are all school books, giving grammatical, etymological, and other notes on reading books.

(f) The *Law* books are some of the Acts of the Legislature in force in the Bombay Presidency with annotations, &c. "A Manual of the Law of Mortgage," by S. S. Wágle, is based on English works on the subject, and will be found useful by students and officers in the Bombay Presidency who, as the author says, have no legislative enactment to guide them on the subject of mortgage suits.

(g) Of the two *Medical* works one is "Medical Formulæ of the Jamsetjee Jejeebhoy Hospital, Bombay," and the other is "A History of the Principal Drugs of Vegetable Origin met with in British India," by William Dymock, Brigade Surgeon, Bombay Army.

ies," by Káraşji D. Nágjiwrí [illegible], M.A., F.R.A.S.; "Arithmetic for High Schools," by Gopál Krishna Gokhale, B.A.; "An Aid to the Study of Todhunter's Algebra," by S[illegible]ji Nasarwánji Koyájí, B.A.; "Notes on Heat," by Mahádev Shivrám Gole, M.A.; "Science Notes, Part I," by M. S. Gole, M.A., and V. B. Bhide, B.A.; and "The Avifauna of British India and its Dependencies," by James A. Murray, F.S.A.L., are the most prominent and deserving of commendation.

(l) "Bijápur" by Henry Cousens, M.R.A.S., is the only book under the head of *Voyages and Travels*. Bijápur, once the capital of the Deccan, is situated two hundred and forty miles southeast of Bombay and is famous for its beautiful architectural works of the Muhammadan period. The guide describes in detail *its objects of interest and gives historical outline, and is very useful*.

5. (a) No *Arts* received attention from Maráthi writers last year except those of Gymnastics and Horticulture. In his *Mallavidyá* or Gymnastics, Báj[illegible] bin Báláji has devoted special attention to the art of wrestling and has described, with illustrations, the various artful turnings and twistings made use of by trained wrestlers. Ganesh Govind Gokhale's "Gardening" is a volume of 431 pages, demy 8vo size, and treats of the methods of planting and nourishing a large number of fruit and flower plants, vegetables, evergreens, creepers, &c., and of gardening implements and appliances. The value of the book is much enhanced by the beautiful illustrations which it embodies.

Maráthi.

(b) There were nine *Biographical* works. Of these five were lives of Hindu saints and religious teachers and four of historical personages. The former are lives of Rámdás, Shankaráchárya, Mánikprabhu, Jayarámswámi, and Nár[illegible] Bh[illegible] Mah[illegible] [illegible], while the latter are those of Shiváji "the Lord of the Royal Umbrella," Sir Thomas Munro, and some other great men. Rámdás was the religious preceptor of Shiváji, the founder of the Maráthá Empire. He was born in A.D. 1605 and lived for seventy-three years. He was a poet and has written poems on various subjects. His verses on the human mind are highly instructive. The "Life of Rámdás," published from old manuscripts by [illegible] [illegible], is full of stories of miracles performed by this great saint and poet. The life of Shri Shankaráchárya, written by Shrikrishna Shástri Áthalye, on the authority of various Sanskrit works on the same subject, appears to have been written after much research and enquiry, and is highly interesting. In the discussion of the question of the date of Shankaráchárya's birth, the biographer refers to several authorities on the subject, such as the book entitled Jinavijaya and others, and arrives at the conclusion that Shankaráchárya must have been born 2,000 years ago or in B.C. 110. The biographer, in a foot-note, calls in question the various dates assigned to Shankaráchárya by modern Oriental scholars, such as Professor Max Müller, Dr. Bhándárkar, and Mr. Justice Telang, and says that their inferences are contradictory and inconsistent and cannot be accepted. Shankaráchárya was a great Sanskrit scholar and philosopher. He is believed by the Hindus to be an incarnation of Shankar, the third god of the Hindu Trinity, and to have been born for the revival and regeneration of the Vedic religion after it had been shaken and made unstable by the Jains or the followers of Buddha. He has written able commentaries on philosophical works, such as the *Shankar Bháshya* on the aphorisms of Vyás and the *Upanishad*, and numerous other works. He believed in the identity of the human soul with the Supreme Spirit and discarded the doctrines of philosophers who assert God to be distinct from man. Shankaráchárya is said to have travelled over the whole of India and conquered all the eminent religious teachers who propagated tenets opposed to the Vedic religion. The lives of other saints describe the miracles believed to have been worked by them and call for no particular notice. Two biographies of Shri Shiváji were published, one by Káshináth Náráyan Sáne, B.A., and the other by B[illegible] [illegible] Bhágvat. The first was written by Krishnáji Anant Sabhásad for the information of the elder Rájárám Maháráj in 1619, and the publisher, Mr. Sáne, has added footnotes of his own for the elucidation of the original. The present is the second edition of the work. The other is a modern work in which Mr. Bhágvat takes a very sympathetic view of the doings of the subject of his memoir, and after comparing him with Alexander the Great, Cæsar, and Napoleon Bonaparte, pronounces Shiváji to be better than all of them as a conqueror and [illegible]. The "Life of Sir Thomas Munro," by Vináyak Kondadev Oka, is a well-written work compiled from Reverend Gleig's life of the well-known soldier and statesman of the early British rule in India. It has been approved of by the Dakshina Prize Committee. The other work of the same author, the "*Mahatmasmriti*, or Lives of some Great Men," is a second edition, and has been noticed in a previous report. It has been patronized by the Government Educational Department.

(*f*) *Miscellaneous Books.*—Under this heading a large number of books have been registered and the most noticeable of them are noted below:— (1) *Shri Jaimini Ashvamedhika Kathâsara due Hindusthân Vaidika Vaibhav* is a prose-rendering of an original legendary poem in verse by Jaimini, son of Vyâs, the great legendary writer of India. The work gives in a simple style an account of the great horse-sacrifice said to have been performed by King Dharma, the eldest of the five Pândav Brothers, for the purpose of cleansing himself of the sin committed by him in killing in war his numerous Kaurava cousins, and contains many stories of the warfare said to have been encountered in the course of the sacrificial horse's trip round the world. The account given of a king named Mayuradhvaja, who at the request of God in the guise of an old Brâhman, allowed his body to be sawed by his wife and son with a view to give his flesh to a lion as a ransom for an old Brâhman's son represented to have been held in his clutches, is instructive; the devotion of Mayuradhvaja's wife to her husband is admirable, and the narrative is heart-rending. Whatever may be the historical worth of such works, they afford interesting and instructive reading, and often serve to ennoble the reader; and while they contain many supernatural phenomena beyond the pale of credence. As a work of art the book under notice is admirable. The volume gives in the end an essay on the greatness of the ancient Hindus in which the author says that the old Hindus were a race of men highly intellectual, well-versed in the knowledge of arts and industries, rich in sciences, &c. In one place he says that the ancient Hindus knew the use of steam as a propeller of conveyances like the present steam-engine and often used it as such, as will be seen from Chapter XVIII of the *Shilpa-shâstra*. Whatever truth there may be in these assertions, the book like others of Morkar and Company is certainly well worth reading: (2) "The *Shikshana Mimânsa*, or the Analysis of the Theory of Education," is a translation into Marâthi of Herbert Spencer's work on education, by Vâsudev Ganesh Sahasrabuddhe. The language of the book is pure and intelligible, and the subject is highly edifying. The book has been awarded a prize by the Dakshinâ Prize Committee of Poona, and is undoubtedly deserving of being introduced as a text-book in Training Colleges for school-masters, and may be recommended as a Marâthi work for study for the First B. A. Examination of the Bombay University if Marâthi be recognized by that body. It is highly spoken of by several scholars: (3) The "Industrial Arts of India," compiled in Marâthi by B. A. Gupté, Curator, Government Book Depôt, and published by Mâdhavrâo Ballâl Nâmjoshi, describes the various arts and industries that flourished in India in the past times or are in practice at the present time. The book supplies a great desideratum in the Marâthi language and furnishes much useful information. It is ably written and does credit to the writer for the diverse information he has embodied in it. (4) "The *Mumbaichâ Vrittânta*, or a Descriptive Account of Bombay," compiled by Bâlkrishna Bâpu Âchârya and Moro Vinâyak Shingne and published by Janârdan Mahâdev Gurjar, is a new and useful book of the year. It gives much interesting information about the past and present state of the town of Bombay and seems to be the best of its kind published in Marâthi. It gives maps and is calculated to meet the wants of new-comers to the town: (5), (6) The *Karnâ Kâpitee* and the *Vikrama Urvashi*, translated from Sanskrit by Vâman Shâstri Islâmpurkar and published by Vâsudev Moreshvar Potdâr, are well-done prose-renderings of Bhavabhûti's *Uttararâmacharita* and Kâlidâsa's *Vikramorvashi*, and supply innocent and entertaining reading. The style is simple and free from the faults of Shâstri Marâthi: (7) In *Bâla-Shikshana*, Ganesh Janârdan Agâshe, B.A., explains the Kinder Garten system of educating little children and advocates its introduction into this country: (8) The *Swâshrit Prayatna*, or Self-help, is an essay by Vishnu Moreshvar Mahâjani, M.A., based on Smiles's Self-Help, in which the author points out, by means of illustrations, the importance of diligence, industry, self-respect, love of independence, courage, and other personal qualities which raise men to high positions and advises the natives of India to imitate the English people in these respects: (9) In his *Jyotir Vilâsa*, Râjârâm Râmkrishna Bhâgvat discusses the question of the commencement and duration of the different eras prevalent in India: (10) The "Hindu Union Club" lectures by Justice Telang, Vâman Abâji Modak, B.A., and R.R. Bhâgvat, are highly suggestive and display vast reading and deep observation: (11) *Thagâ hi Jabâni, Parikshita*, or a translation of a portion of the well-known work of Colonel Meadows-Taylor, entitled "Confessions of a Thug," by Anandrâo Sakhârâm Barve, B.A., is an able and valuable contribution to Marâthi literature: (12) The "*Strîdhyaya Mahâtmya*," by Vinâyak Govind Limaye, maintains that women enjoyed high respect among the ancient Âryans, and gives illustrations of virtuous and saintly women from the different Hindu legendary works called the Purâns.

(*g*) *Poetry.*—The number of works registered under this heading is the largest. With a few exceptions, these publications are small pamphlets on diverse subjects from the most sublime down to the most trivial. They comprise hymns, devotional songs, [illegible] and praises of the various gods of the Hindu pantheon, love songs, ballads, [illegible]

life of Bálbhadra, Náráyan Hemchandra, has rendered into Gujaráti several good Bengali works written by well known writers. The original Bengali work on *Charitávali* is from the pen of Mr Ishwarchandra Vidyásâgar and is so popular in Bengal that it has reached the 36th edition. It gives short sketches *of the life of twenty self-made men of Europe who prosecuted their studies* under great difficulties. Under this head comes also the autobiography of General Booth, the commandant of the Salvation Army.

(c) *Drama.*—Of the 28 works registered under this head, 26 are original, and the remaining two are translations. The original works are mostly written by Hindus, only two being by Pársis. The translations are: (1) *Vafádár Jafá*, or Injustice to Fidelity, by Bahamanji Nosherji Kábráji, an adaptation of Shakespeare's "Cymbeline" and (2) *Mudrárákshasa Nátak*, or the Drama of the Signet Ring, being a translation of the well-known Sanskrit drama of the same name, composed by Vishákhadatta, which is of a political character representing a series of Machiavelian stratagems and influencing public events of considerable importance. Most of the original works are written on social topics, although there are a few of them on historical, mythological, and legendary subjects, one of a political character, and one on the Indian Vedántic philosophy. The political drama is a small book of 23 pages entitled *Rájyabhakti Prakáshan*, or an Exposure of Loyalty. It is a monologue in one act (Bhána), ridiculing those who maintain that the Indian National Congress is a disloyal and seditious institution and that its demands are unreasonable. This is the third publication of the "Vidyákalpanidhi" Series. In the works on social topics there is hardly anything new or noteworthy. These works generally take stock of the social sores, such as those of child-marriage, enforced widowhood, and evils arising from uniting in wedlock a young lad with a girl older than himself, from lavish and reckless expenditure on marriage and other festivities, and from intemperate habits. There are also some books on the chastity of woman, amongst which is the story of Prince Sadevanta and his wife Sávlingá. This story is very popular in Gujarát and the dramatic work formed from the outlines of this story has undergone as many as twelve editions. The dramas in which some of *the dutiful and proverbially chaste Hindu queens of historical fame figure as* heroines are, the *Sati Rának Devi*, the *Sati Sulochaná*, and the *Sati Sukhalá*. The Vedántic work above alluded to is the *Bhakti Hálá*, *Jivashivajnánavritti Akhyán*, *Bháj Palala*, or the Story of the Soul, Part I. It inculcates the doctrines of popular Vedantism, and is written on the lines of the well known allegorical and philosophical drama of Krishna Mishra, entitled Prabodha-Chandrodaya, or the Rise of the Moon of True Intelligence or Knowledge, wherein faith, volition, error, conceit, and hypocrisy are introduced as *dramatis personæ*.

(d) *Fiction.*—Of the 30 works registered under this head, 25 are original and the rest are either republications or translations. Two are written by ladies, of which *Gunavanti Gulábbai*, a picture of Hindu domestic life, by Tulasibái, is a small original novel and is dedicated to Mrs. Nora Scott; the other is a translation of the English tale of Sanford and Merton, a posthumous work of the late Kankubái, wife of Ráo Bahádur Motilál Lálbhái, with an introduction by Mansukhrám Suryarám Tripáthi. The only educational work under this head is the translation of Berquin's Children's Friend, which has reached the sixth edition. Among the original works in this class may be mentioned *Gul Shirin*, *Irâni Ákhri Shâhzâdi*, or Princess Gul Shirin, the last Princess of Persia, a historical novel describing the last struggles of the Zoroastrian rulers of Persia, the many battles and skirmishes fought with the armies of the Islâm, and lastly the fall of the Persian Empire; *Vanráj Chávdo*, another historical novel, relating the story of the old Rajput kings of Gujarát of the Chávda dynasty and more particularly of Jayashekhar, the father of Vanráj, of Vanráj himself, and of his son Yográj; *Kusumlatano Akhyán*, which condemns marrying a young wife at an advanced age, *Sundari Chandrikâ*, giving a picture of the happy worldly life of [illegible]; and *Amrutásrá*, a love tale. Amongst the translations are the *Arabian Nights*, *Kárdhál Kahani*, Parts III and IV, or the experiences of Kávlá or Kawnji Kusraji Mistry, as a domestic servant; *Pa[illegible] Bhet*, a translation of Lady Anber's Secret, *Prithviráj Charitra*, a well-known Sanskrit work of poet Dandin; *Jivan Jyoti*, a historical tale relating

Jainmatni Pariksha-Pratyuttar yane Kraishtapan Mukha Chapeta, or a Reply to the work entitled an Examination of Jainism, or a Slap in the face of the Christians. The former tries to explain away some of the alleged improbabilities and incongruities found in the Hindu Purans, while the latter meets an attack made on Jainism by a Christian Missionary. *Mehra athavi Meher Yazad*, or the deity Mehra or Meher Yazad; *Meher ane Jashan Meherangan*, or an Essay on the meanings of Meher and on the Meherangan jashan or Feast; *Rodanni Kriya*, or Obsequial Rites; and "A Prize Essay on the Sun," giving an account of the worship of or reverence paid to the Sun by the different nations in ancient and modern times, are good works written by Parsi authors. Works by Muhammadan writers deserving mention are—(1) *Akle Chal Radde Harkate Chal*, by Hakim Muhammad bin Hafizabdullah, trying to prove by reference to the Koran that the earth does not move; and (2) "*Jawabe Gawkashi*," being a reply to the Hindus who ask the interference of Government for prohibiting the slaughter of the cow for food, observing that there is no need of such protection. Among useful translations and adaptations under this head are:—(1) *Amir Ali*, an adaptation of the well-known work of Colonel Meadows Taylor, entitled "Confessions of a Thug"; (2) *Buddhisa vruddhi ane Satyavan Gher*, giving legends in praise of philanthropy, benevolence, honesty, truthfulness, and fortitude, and condemning vicious company, unfaithfulness to the marriage bed, flesh-eating, &c.; and (3) *Shri Champak Shreshthino Charitra*, or an Account of Champak Shreshti, being a Jain legend illustrating the belief in a former existence, showing the reward or punishment meted out in the next life, and pointing out the great merit of the virtue of charity. Under this heading is also to be found a book containing the substance of one of the lectures of Colonel Olcott, the leader of the Theosophists, entitled the *Bharatvarshano Trikalik Darshana*, or a Bird's-eye view of the Past, Present, and Future of India.

(*f*) *Poetry*.—A majority of the large number of books registered under this head are small pamphlets on such subjects as legendary stories, praises of Satyanarayan, Shiva, Sita, and other gods and goddesses of the Hindu pantheon, the salvation of the soul, the repentance of a sinner, child-marriages, the lamentations of a bachelor, description of sacred and other places, the great fire which occurred at Surat on the 6th April 1889, the closing of the shops and suspension of business which occurred at Baroda on the 22nd August 1889, the loss of the steamer *Vijali*, otherwise called *Vaitarna*, that foundered on the 10th October 1888, &c. Among the original works *Sneh Mudra*, or the Seal of Friendship, and *Sarvaritu*, or the Season, are good works. Among the republications and annotated works may be mentioned "The Selections from the Gujarati Poets, Part III, edited by I. S. Desai; *Prachin Kavya*, a quarterly magazine; and *Nalakhyan*, or the story of King Nala. Under this head there are two small books entitled *Prem Priya Vilas*, or the Sport of the Loving Pair, giving a picture of the like drawn with questionable taste; and *Vandhani Vilap*, or the Lamentations of a Bachelor, giving a farce of an educated simpleton of the Bania caste who could not get himself married. Both contain indecent expressions, and the printers were recently fined by the City Magistrate of Ahmedabad for printing and publishing them.

(*g*) *Politics*.—Of the four works on *Politics*, one is a translation of Mrs. Fawcett's well-known popular work, "Tales in Political Economy," intended for the use of school children; another is "A Brief Sketch of the Indian Administrative Machinery;" and a third, "The Elements of Politics," seems to have been based upon *Shukraniti* and other Sanskrit books describing the duties of a king, and is intended for Native Princes.

(*h*) *Philosophy*.—Of the 21 works in this group, [illegible] are original works and the rest translations. Of the original works, one is a collection of the mental and moral philosophies of the East and West, another is an exposition of some of the cardinal principles of the Jain philosophy, a third is on the creation and destruction by the Good God according to the Zoroastrian scriptures, a fourth, the *Yoga* translation, explains the easy and difficult modes of abstract meditation called [illegible] and Hatayoga. The *Pleasures of Life* [illegible] and [illegible] are the best books of this class. The former is a known Sanskrit

transcendental and abstruse conclusions regarding God, the duties of man, the renunciation of worldly pleasures, salvation, &c., arrived at by Hindu philosophers by the light of the teachings of the Vedas.

9. In Kánarese there were in all 38 books. Of these, 19 were school-books on Arithmetic, Geography, &c., intended to be read by school-boys. The remaining 19 works are noticed below:—

Kánarese

(a) *Drama.*—There were two publications under this head, of which one is a translation of the well-known Sanskrit work "The *Shákuntala*," or "The Lost Ring," and the other, *Sundara Nítee*, is an adaptation of one of the dramas of Henry Fielding's. The *Shákuntala* is the first of its kind in Kánarese literature, and for its pure language deserves to be read by every student of Kánarese.

(b) *Fiction.*—There is only one book under this head, by name *Chandrahásavilása*. It describes the extreme devotion of Chandrahasa to God and his narrow escape from the jaws of death on two occasions. The moral of the story is that while virtue and vice are in conflict, virtue comes out successful in the long run.

(c) *Miscellaneous.*—There are five books published under this head. One of them, entitled *Anáryara Varana*, or a Description of the Non-Áryans, gives the origin of the *Shudras*, or the lowest of the four principal classes of the Hindus, and their numerous subdivisions. The author remarks that many of the low-caste Hindus of the Deccan were the aborigines of India and having gradually adopted the customs and manners of the Áryans, were assimilated with the servile or the Shudra class of the Hindus. The *Punarviváha*, or Re-marriage, quotes a few passages from the Smritis in support of widow re-marriage. The *Shikshana Paddhati*, or Mode of Teaching, is a translation of Fowler's Discipline and Instruction. It is intended for Training Colleges.

(d) *Poetry.*—Of the nine publications under this head, one *Tarany Bhárat*, is a reprint of an old Kánarese work; six are poetical versions of some legends of the Bhágavat Purán, and the remaining two are books containing love-songs or ballads generally sung by illiterate persons.

(e) *Philosophy.*—There are two books under this head. One of them is a Kánarese version of the well-known philosophical work the *Bhagvadgita*, and the other *Tatva Chepadana*, containing a collection of verses on the nature of God and the vanity of worldly concerns, was written by Paramadeva, one of the poets of Karnátak.

10. In *Braj* there were only two publications, and they were different editions of the *Rámáyan* by Tulsidás in big volumes and big type. Tulsidás was a devotee of Ráma and has written his life in verse, which is very popular in Northern India.

Other Modern Languages.

The *Márwádi* publications are poetical works, describing the doings of kings and merchants, such as Chándráj, Hansráj, Vatsráj, &c. They are called *Hyá s or rása*.

The *Gurumukhi*, *Hindi*, and the *Afghani* publications are religious tracts.

The *Hindu Sindi* are all school reading books and books on grammar and history.

In the *Arabic Sindi*, nine are school-books and eight on general subjects.

11. The three books in *Zend* are prayer-books in Gujarati characters. Of the *Persian* 13 books, 7 are poetical and religious works and one on history, being a translation of Sir John Malcolm's History of Persia by Mirza Hirat. Of the other books the *Vasáyá Khája Nizámulmulka*, or the Instructions of Khája Nizámulmulka, contains precepts for the guidance of kings. In *Arabic* most of the publications are of a religious nature giving the text of the Alkoran, commentaries on it, and the Prophet's life, doings and precepts. The solitary book in *Mágadhi* contains Jain prayers.

Classical Languages.

In *Sanskrit* 94 publications were registered, of which 27 were poetical and 24 religious works. The poetical works comprise legendary chronicles like the *Rámáyan*; the glorification of gods and of sacred months, rivers and other objects; and poems on secular subjects. The edition of the *Válmiki Rámáyan*, by Káshinath Pándurang Parab, is a bulky and well got-up work in two volumes, and is comparatively cheap. The edition of Vedántáchárya's *Yatíndramatadípiká*, by Shâmrao Vithal, contains a valuable introduction by the editor. The *Subhashitávali*, a Sanskrit anthology, edited by Peter Peterson, D.Sc., M.A., forms No. XXXVII of the Bombay Sanskrit Series published by the Department of Public Instruction, Bombay, and is a collection of beautiful passages from different poets. The *Kávyaprakásha*, of Mammata Bhatta, with a learned commentary by Vámana Venkateshwara Zalakikar, written at the request of Dr. R. G. Bhándárkar, is another useful work published by the Educational Department, and treats of rhetoric and the various figures of speech used in Sanskrit literature.

length on the importance of old Gujaráti literature and of its search and publication by Government as a help to an authentic history of Gujarát.

(c) In the *Sanskrit* and *Maráthi* group of 53 books, the most important are the following:—*Sártha Gáyatri Mantra*, or the Text of the Gáyatri hymn with its meaning, by Balvantrao Kamalákar. This is a small pamphlet giving the various interpretations put upon the principal hymn recited by the three upper classes of the Hindus, *viz.*, the Bráhmans, the Kshatriyas, and the Vaishyas, at their morning, midday, and evening services, by the renowned expounders of the Áryan scriptures, such as Vidyáranya, Sáyanáchárya, Yájnavalkya, Bháskara[illegible], and Shankaráchárya. This compilation will be found very useful by the Hindus. The simplest meaning of the hymn explained is:—"We meditate on the enlightening and the self-enlightened refulgence of the Creator of the Universe who directs our energies in the right path." The "*Lilávati*, or the Treatise on Arithmetic and Mensuration by the celebrated Hindu Astronomer Bháskaráchárya," translated into Maráthi by Devrao [illegible], will be found interesting to mathematicians as a work of curiosity by an ancient Indian astronomer. In the treatise the table of weights and measures, the modes of working same as well as questions for solution are stated in verse, and are therefore easy to learn by heart. The weights and measures therein given are, however, obsolete. The *Upanishatsangraha—Mándukyopanishad*, by Venkatrao Rámchandra, will afford much aid to persons desirous of learning the true nature of the human soul. In this book the author has given the text of the original work with two commentaries thereon, one by a philosopher believing in the identity of the human soul with the divine spirit, and the other by one believing man to be distinct from God. Both these commentaries have been translated into Maráthi by the author, who at the end of an able introduction to the book, arrives at the conclusion that man is distinct from the Divine Spirit and must attain his salvation by propitiating the latter. The work is difficult to be understood by one who has not mastered the technical language used by philosophers. "The *[illegible]*, or Marriage Ceremonial according to the Rigveda," translated into Maráthi by Shivrám Sakhárám Gore, and published by Janárdan Mahádev Gurjar, is another useful addition to Maráthi literature. The *Ratnamálá*, with its Maráthi translations by Annáji Ballál Bápat, is one of those numerous translations of medical works which have of late been published and given encouragement to quacks. The *Shrimadbhágavatadashamaskandha*, or a translation into Maráthi of the legendary work called the Bhágvat, published by Ganesh Mahádev [illegible]kar, is a well executed work, but the task undertaken is so vast that there is fear of its remaining uncompleted for want of support. This group, like several others, contains trashy publications, which are such as promote superstition and as had better not be published at all. There are books on palmistry, significance of dreams, forebodings from the fall of the lizard on the various parts of the body, auspicious and inauspicious respiration, &c.

(d) *Sanskrit and Gujaráti.*—Besides translations of religious and legendary works this group contains various treatises on Indian medicine and surgery with translations into Gujaráti, like the *Charak and Sushrut*, published by Kripáshankar Dolatrám Trawádi, the *[illegible]*, the *Vaidyámrita* and the *[illegible]*, by Jerám V. Raghunáth, the *Vaidyajivan[illegible]*, by Mehta Gaurishankar Lallubhái of Dakore, &c. The other works do not call for any remark.

(e) *Sanskrit and English.*—There were only sixteen publications in this group. They were almost all school-books. "The Standard Sanskrit-English Dictionary," by L. R. Vaidya, M.A., LL.B., is a well got up cheap lexicon and supplies a want long felt by Indian students. The other good books in this group are the Theosophical publication called "Compendium of the Rája Yoga Philosophy;" the *[illegible]*, second edition, edited by Shankar Pándurang Pandit, M.A.; the *[illegible]* of Kálidás, by P. N. Pátankar, B.A., and "Sanskrit Poetical Anthology, No. I," by T. Subbarama Kuppuswami Shástri of Normal School, [illegible].

(f) *Sanskrit and Hindi.*—This group contains two good works on Hindu medicine, *viz.*, one translation of *[illegible]*, by Pandit [illegible], and the other translation of *[illegible]*, by Dattárám [illegible], and two on philosophy, *viz.*, the *[illegible] Shatak* and the *[illegible]*, by [illegible], both printed at the [illegible] Press, Bombay. The last book treats of abstract meditation as a means of union with the Supreme Being and of the several postures of the body and other requisites which a practiser of meditation must see to with a view to the attainment of success. It explains how a man should suspend his respiration and direct his sight to the tip of his nose, &c., in his practice. Meditation is impossible, says it, in the case of a man who eats much or heavy food, or sleeps long, and who does not restrain his passions and appetites.

(g) In the remaining [illegible] combinations, the majority is of religious, poetic, and [illegible] books which call for no other remark than that there is a general [illegible] felt in all communities to devote a greater attention to their respective religions and to acquire the meaning of the prayers and rituals

Other Bi-lingual Groups.

(2) *Portuguese.*

Subject.	Original Works: First edition.	Original Works: New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Biography	1	—	—	—	1	—	1	1

(3) *Marathi.*

Subject.	Original Works: First edition.	Original Works: New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	2	—	—	—	2	—	2	2
Biography	6	2	1	—	9	1	8	9
Drama	19	13	—	1	33		33	33
Fiction	15	9	2	18	45	—	45	45
History	4	3	1	3	11	8	3	11
Language	8	22	1	—	31	31	—	31
Law	1	2	2	1	6	—	6	6
Medicine	2	1	—	1	4		4	4
Miscellaneous	43	24	8	9	81	2	79	81
Poetry	16	7	82	2	107	—	107	107
Politics	1	1	—	—	2		2	2
Philosophy (including Mental and Moral Science)	—		8	1	9		9	9
Religion	2	—	4	1	7		7	7
Science (Mathematical and Mechanical)	1	3	—	1	5	4	1	5
Science (Natural and other)	3	11		2	16	15	1	16
TOTAL	123	99	110	38	[illegible]	62	[illegible]	[illegible]

(4) *Gujarati.*

Subject.	Original Works: First edition.	Original Works: New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	9	1	—	1	10	1	9	10
Biography	4		—	3	7		7	7
Drama	21	6	—	2	29		29	29
Fiction	22	3	3	11	39	1	38	39
History	6	6	—	1	13	12	1	13
Language	6	14	—	1	21	15	6	21
Law	2	—	4	3	9		9	9
Medicine	6	1	—		7		7	7
Miscellaneous	43	7	4	30	84	6	78	84
Poetry	67	11	43	2	123		123	123
Politics	2	1	—	1	4	—	4	4
Philosophy (including Mental and Moral Science)	6	—	—	15	21		21	21
Religion	6		8	1	15		15	15
Science (Mathematical and Mechanical)	5	3	—	1	9	9		9
Science (Natural and other)	17	9		1	27	26	1	27
TOTAL	224	61	62	63	[illegible]	70	[illegible]	[illegible]

(5) *Hindi.*

Subject.	Original Works: First edition.	Original Works: New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Arts	2	—		6	8		8	8
Biography	—	—	1		1		1	1
Drama	2	—	1		3		3	3
Fiction	—		—	1	1		1	1
Language	1	2	—	—	3	3		3
Law	—	—		1	1		1	1
Miscellaneous	3	—	2	2	7		7	7
Poetry	14	3	19	1	37		37	37
Philosophy (including Mental and Moral Science)	—	1	2	1	4		4	4
Science (Mathematical and Mechanical)	—		—	1	1	1		1
Science (Natural and other)	1	1	—	—	2	2		2
TOTAL	23	7	25	11	[illegible]	6	[illegible]	[illegible]

(6) *Kanarese.*

Subject.	Original Works: First edition.	Original Works: New edition.	Re-publications.	Translations.	Total.	Educational.	Non-educational.	Total.
Drama	—		—	2	2	—	2	2
Fiction	1		—	—	1		1	1
History	3	1	—	2	[illegible]	[illegible]		[illegible]
Language	[illegible]	—	—		[illegible]	[illegible]		[illegible]
Miscellaneous	[illegible]	—	1	1	[illegible]	1	1	[illegible]
Poetry	[illegible]		[illegible]	—	[illegible]	—	[illegible]	[illegible]
Philosophy (including Mental and Moral Science)	[illegible]			—	[illegible]	—	[illegible]	[illegible]
Science (Mathematical and Mechanical)	[illegible]		—	1	[illegible]	[illegible]	—	[illegible]
Science (Natural and other)	[illegible]		—		[illegible]	[illegible]		[illegible]
TOTAL	[illegible]	1	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

(16) Sanskrit.

Subject	[illegible] (From [illegible])	[illegible] (From [illegible])	[illegible]	[illegible]	Total	[illegible]	[illegible]	Total
Arts	—	—	1	—	1	—	1	1
Drama	1	—	2	—	3	—	3	3
Fiction	—	—	1	1	2	—	2	2
Language	1	—	8	—	9	6	3	9
Medicine	—	—	3	—	3	—	3	3
Miscellaneous	2	—	9	—	11	1	10	11
Poetry	2	1	26	—	29	—	29	29
Philosophy (including Mental and Moral Sciences)	1	—	10	—	11	—	11	11
Religion	—	—	21	—	21	—	21	21
Science (Natural and other)	2	—	—	—	2	—	2	2
Total	9	1	81	1	92	7	85	92

(17) Hindustani.

Religion			1		1		1	1

(18) Persian.

Fiction		—	1		1		1	1
History	—			1	1		1	1
Miscellaneous	1	1	2	—	4	2	2	4
Poetry		—	4		4		4	4
Religion	2	—	1		3		3	3
Total	3	1	8	1	13	2	11	13

(19) Arabic.

History		—	1	—	1		1	1
Language	1	—	—		1	1		1
Miscellaneous	3		3	—	6		6	6
Poetry	—	—	1	—	1	—	1	1
Religion	2	—	2	1	5		5	5
Science (Mathematical and Mechanical)	1	—		—	1	1		1
Total	7	—	7	1	15	2	13	15

(20) Pali.

Religion	—	—	3	—	3	—	3	3

(21) English and Marathi.

Language	5	4	1	9	19	19		19

(22) Sanskrit and Marathi.

Language	1	—			1	1		1
Medicine	—	—		1	1		1	1
Miscellaneous	3	—	1	1	5		5	5
Poetry	1	—	2	3	6		6	6
Philosophy (including Mental and Moral Sciences)	—	—	3	11	14		14	14
Religion	—	—	1	3	4		4	4
Science (Mathematical and Mechanical)	—	—		1	1		1	1
Total	5		7	20	32	1	31	32

(23) English and Gujarati.

Language	9	3	2	14	28	23	5	28
Miscellaneous	1				1		1	1
Total	10	3	2	14	29	23	6	29

(32) Marāthi and Hindi.

Subject	Original Works: First edition	Original Works: New edition	Re-publications	Translations	Total	Bombay Press	[illegible]	Total
Religion	—	1	1	—	2	—	2	2

(33) Sanskrit and Marāthi.

Subject	First edition	New edition	Re-publications	Translations	Total	Bombay Press	[illegible]	Total
Religion	—	—	2	—	2		2	2

(34) Gujarāthi and Urdu.

Subject	First edition	New edition	Re-publications	Translations	Total	Bombay Press	[illegible]	Total
History	1	—	—		1	1		1

(35) English and Persian.

Subject	First edition	New edition	Re-publications	Translations	Total	Bombay Press	[illegible]	Total
Language	2	2		1	5	4	1	5
Miscellaneous		5			8	5		8
Total	2	7	—	1	13	9	1	13

(36) Persian and Urdu.

Subject	First edition	New edition	Re-publications	Translations	Total	Bombay Press	[illegible]	Total
Language	—	—	1		1		1	1
Religion	—	—	—	1	1		1	1
Total	—	—	1	1	2		2	2

(37) Hebrew and Arabic.

Subject	First edition	New edition	Re-publications	Translations	Total	Bombay Press	[illegible]	Total
Religion		—	—	2	2	—	2	2

(38) Hebrew and Marāthi.

Subject	First edition	New edition	Re-publications	Translations	Total	Bombay Press	[illegible]	Total
Religion	—		—	1	1	—	1	1

(39) English and Arabic Sindi.

Subject	First edition	New edition	Re-publications	Translations	Total	Bombay Press	[illegible]	Total
Language	—	—		1	1	1	—	1

(40) Pehlvi and Gujarāthi.

Subject	First edition	New edition	Re-publications	Translations	Total	Bombay Press	[illegible]	Total
Religion	—	—		1	1		1	1

(41) English, Sanskrit, and Gujarāthi.

Subject	First edition	New edition	Re-publications	Translations	Total	Bombay Press	[illegible]	Total
Religion	—	—	—	1	1		1	1

(42) Sanskrit, Gujarāthi, and Hindi.

Subject	First edition	New edition	Re-publications	Translations	Total	Bombay Press	[illegible]	Total
Philosophy (including Mental and Moral Science)	—	—	2	.	2	.	2	2

(43) English, Gujarāthi, and Persian.

Subject	First edition	New edition	Re-publications	Translations	Total	Bombay Press	[illegible]	Total
Language	1	—		1	2	1		2

(54) English and Gujarati Periodicals

Subject.	Original Works: [illegible]	Original Works: [illegible]	[illegible]	[illegible]	Total.	[illegible]	[illegible]	[illegible]
Miscellaneous	1	–	–	–	1	–	1	1

(55) Gujarati and Sanskrit Periodicals.

Arts	1	–	–	–	1	–	1	1

(56) English and Sanskrit Periodicals.

Miscellaneous	1	–	–	–	1		1	1

(57) Total Books for the Year

Arts	[illegible]	1	1	[illegible]	[illegible]	1	[illegible]	[illegible]
Biography	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	1	[illegible]	[illegible]
Drama	[illegible]	[illegible]	[illegible]	11	[illegible]		[illegible]	[illegible]
Fiction	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
History	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Language	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Law	4	[illegible]	[illegible]	[illegible]	[illegible]		[illegible]	[illegible]
Medicine	11	[illegible]	[illegible]	17	[illegible]		[illegible]	[illegible]
Miscellaneous	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Poetry	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	1	[illegible]	[illegible]
Politics	4	[illegible]		1	[illegible]	1	[illegible]	[illegible]
Philosophy (including Mental and Moral Science)	[illegible]	1	[illegible]	[illegible]	[illegible]		[illegible]	[illegible]
Religion	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]		[illegible]	[illegible]
Science (Mathematical and Mechanical)	17	[illegible]	–	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Science (Natural and other)	[illegible]	[illegible]	–	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Voyages and Travels	1				1		1	1
TOTAL	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

(58) Total Periodicals for the Year

Arts	[illegible]	–			[illegible]		[illegible]	[illegible]
Drama	[illegible]	–			[illegible]		[illegible]	[illegible]
Fiction	[illegible]	–		[illegible]	[illegible]		[illegible]	[illegible]
History	[illegible]		[illegible]		[illegible]		[illegible]	[illegible]
Medicine	[illegible]	1			[illegible]		[illegible]	[illegible]
Miscellaneous	[illegible]		[illegible]		[illegible]		[illegible]	[illegible]
Poetry	[illegible]		[illegible]		[illegible]		[illegible]	[illegible]
Philosophy (including Mental and Moral Science)	[illegible]	–			[illegible]		[illegible]	[illegible]
Religion	–		[illegible]		[illegible]		[illegible]	[illegible]
TOTAL	[illegible]	1	[illegible]	[illegible]	[illegible]		[illegible]	[illegible]

(59) Total Books and Periodicals for the Year

Arts	[illegible]	1	1	[illegible]	[illegible]	1	[illegible]	[illegible]
Biography	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	1	[illegible]	[illegible]
Drama	[illegible]	[illegible]	[illegible]	11	[illegible]		[illegible]	[illegible]
Fiction	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
History	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Language	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Law	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]		[illegible]	[illegible]
Medicine	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	–	[illegible]	[illegible]
Miscellaneous	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Poetry	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	1	[illegible]	[illegible]
Politics	[illegible]	[illegible]	–	[illegible]	[illegible]	1	[illegible]	[illegible]
Philosophy (including Mental and Moral Science)	[illegible]	1	[illegible]	[illegible]	[illegible]		[illegible]	[illegible]
Religion	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]		[illegible]	[illegible]
Science (Mathematical and Mechanical)	[illegible]	[illegible]	–	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Science (Natural and other)	[illegible]	[illegible]	–	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Voyages and Travels	1				1		1	1
TOTAL	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

G. M. WATHE [illegible]

Registrar of Native Publications [illegible]

Biography.—The only work in Bengali worth mentioning under this head is *Jibana Charita*, being an autobiography of Azimuddin Muhammad Chaudhuri, a Musalman head-constable of the Bogra and then of the Faridpore Police. The book is interesting as giving an insight into the life of poor but respectable Muhammadans in the mofussil, and as being written in standard Bengali with a large admixture of Urdu words still current among the Musalmans of this province.

Muhammadans are remarkable for the cultivation of scientific biographical literature. One of their great biographical works is the *Isábah*, containing more or less complete accounts of 23,511 *Sháhábis*, or persons who saw Muhammad and received their faith direct from him, and are therefore considered men of superior sanctity to *Tábis*, who received their religion second-hand from the *Sháhábis*. The book was composed in Arabic during the first-half of the ninth century of the Muhammadan era by Shaik Shihábuddin Abu-l-Fazl Ahmad Ibn Hajar. The present edition of the work was undertaken by the Asiatic Society in 1852, and it has taken 35 years to complete it in four volumes of about 1,500 pages each. *Moulvi Muhammad* Wajih commenced the edition, and at his death the editorial charge devolved on Moulvi Abdul Hai, both of whom have done their work with credit.

Drama.—Babu Girish Chandra Ghosh, who is regarded in some quarters as the Garrick of the Bengali stage, has produced a number of good plays, all well written and well suited to the taste of those who patronize the native stage. His previous plays had a preponderance of the religious element in them. Of his works of the present year, *Púrnachandra* is written in the old style. In *Bishád* the religious element is subordinated to the political and social, and in *Praphulla* it disappears altogether. *Praphulla*, by far the best work of fiction that appeared during the year, depicts middle class life in Calcutta. It shows that the influence of high English education without religious and moral training is bad. It makes men selfish, avaricious, and thoroughly unscrupulous. Jogesh is a character which will be taken as a model in many a native. From abject poverty he raises himself by dint of his own exertions to opulence and a high position. As a Hindu he provides for his brothers, educates them, and, as a good man, has a kind word and an open hand for all. But he has one weakness—one vice—that of drunkenness. His educated brother Ramesh, who is an attorney, taking advantage of this, gets him to sign a document by which he transfers his entire estate to Ramesh, at a time when the failure of a bank has involved Jogesh in great difficulty, and when he is anxious to save his credit with his dealers. Ramesh practises all sorts of cruelty in order to get possession of the property thus treacherously obtained. He drives his mother and his brother mad. He puts his younger brother in jail. He reduces his sister-in-law to death by starvation, and is on the point of putting his nephew to death when he is arrested by the police. The work is powerfully written. It paints a variety of minor characters with skill, and on the whole inspires the reader with love and admiration for characters like Jogesh, and fills him with a strong aversion for selfish brutes like his attorney brother Ramesh.

Babu Rabindra Náth Tagore soars far above these realistic scenes of every day life into the ethereal regions of love and adventure. In his *Máyár Khelá*, he paints a moody youth wandering all over the world in quest of love and returning home disappointed. The lady who loves him watches his movements unseen, and at last succeeds in winning his affections. The fairy beings, named *Máyá Kumáris*, introduced for the first time into the Bengali drama in imitation of similar beings in Shakespeare, appear on the stage in every scene, and direct the action of the play like the witches in Macbeth.

Máyár Khelá is, however, a short work, and it is followed by a more ambitious work entitled *Rájá o Rání*. The scenes are laid in the beautiful regions in and about Cashmere in the Middle Ages, when Rajput chivalry was at its highest. *Rájá o Rání* has more flesh and blood, more circumstance and detail, than the previous works of Babu Rabindra Náth, and the interest is sustained throughout. With the increase of age and experience, Rabindra Babu's works are becoming replete with human interest. His dramas when performed before a select audience by the members of his own family produce a powerful effect, but they are generally meant for the cultured few. They are never enacted in public theatres, and are not likely to be appreciated by the rank audience. *Rájá o Rání* gives the history of a great revolution in which the relatives of the queen, by their oppression and foreign manners, goad the people of Jalandhar to rebellion, while their king, enamoured of his queen, does not pay any heed to their remonstrances. The queen coming to know the real cause of the rising, invokes the aid of her brave brother, and drives from Jalandhar those of her relatives who are prone to oppression. But the interference of a foreign prince, however nearly related, is too much for the king to bear. He chases the queen's brother and the queen out of his kingdom, and out of Cashmere, her native land. They take refuge in a forest, and the king, stung with remorse, offers them terms of peace, which they accept. At the close of the apparently tender interview, however, the queen comes

aimed at the female emancipation movement, but the pictures are so greatly overdrawn that they are likely to defeat the object with which they are written. The faithfulness and devotion of Hindu wives have been exemplified in a forcible and attractive manner in the work entitled *Devi ud Ḍhākur*, in which a faithful and loving wife, deserted by her brutish husband, rescues that husband from the hands of his second wife of whom he was greatly enamoured, but who had a paramour whom she had loved from childhood.

History and Geography.—The important works under this head are all written in English. The only works in Bengali that deserve notice are *Kulaśāstra Dīpikā*, giving a genealogy of the *Rāḍhī* Brahmins of Bengal by Janamejaya Ghatak, a well-known genealogist of Jessore. *Ḍhākur*, containing the genealogy of the Vārendra Kāyastha community, or the Kāyasthas belonging to the North Bengal distribution, gives an interesting account of the Nāga family of Kāyasthas, who are said to be descended from the Nāgas, Karkotaka, and others, and *Sankalipta Bhāratabarsha*, a school-book, in which for the first time in Bengali complete indices have been given. Of historical works in English, Mr. R. C. Dutt's *History of Civilisation in Ancient India*, of which only the first two volumes were received during the year, is the most important as giving a connected narrative of all the facts and events relating to the Vedic and rationalistic periods of Indian History, made known to the world by the researches of oriental scholars both in India and in Europe. Up to this time the only books from which general students could gather a history of these periods were the Histories of ancient Sanskrit Literature, the scientific and technical character of which prevented their being largely read. Mr. Dutt's book will give this class of readers a handy volume prepared with great care, and written in an engaging style, containing all that is known up to the present date of the most obscure periods of the obscure History of Ancient India.

History of the Native States—Gwalior.—This contains the history of the Sindia family from Ranoji Sindia, the founder, to the present day. The author's sources of information are the published records of the Government of India and the histories of Malcolm and Grant Duff.

The History of Rajputana by Babu Amrita Lál De, B.A., Professor of History, Mahárájá's College, Jaypur, though designed for educational purposes at Rajputána, will be useful to the general reader as a careful abridgment of larger works on the subject, supplemented by the author's own knowledge of the country.

Language.—The trade in keys, note-books, model questions and other helps to cram was rather brisk during the year under review. Key-making has become a very profitable trade, and people are making large fortunes by thus crippling the intellect of the rising generation. The action taken by the Central Text-Book Committee has at least improved the printing and get-up of books designed for the use of students in their classes. The publication of a number of books designed for the moral training of students is a novel feature of Bengali school-book literature. Most of these books do not teach, as they should, how a man should become a good citizen, thoroughly acquainted with his duties towards his Government, his society, his relations, neighbours, &c., but rather how one may become a clever man, and protect oneself against the evil designs of others.

The Supadma Vyákaraṇa, by Padma Nábha, a grammar popular with the pandits of Central Bengal and Bhágalpur, has been completed during the year with commentaries collected from a variety of sources by the Editor, Pandit Hrishikesh Shástri. In common with all Indian Editors, the Editor of this book has omitted to furnish it with a preface, and with indices to help reference.

Supadma Sár Sangraha, a work bearing on the above, has also been published. It contains a genealogy of Padma Nábha, which shows that he was twelfth in descent from Vararuchi, one of the nine gems of Vikramáditya, and that for those twelve generations at least the family continued to produce great and learned men and authors. The genealogy is very important from an archæological point of view. It will place Padma Nábha in the 8th century of the Christian era, and make him prior to the authors of *Mugdhabodha* and other grammars. As Supadma belongs strictly to the school of Pánini, to whom its author pays his homage in the opening verse, it shows how early the necessity of abridging the vast work of Pánini was felt.

A [illegible] edition of the *Sárasvata Vyákaraṇa* has also appeared with notes, but without indices. The work is very popular in Orissa, Tipperah, Manipur, and other places.

Basu's *Pronouncing and Etymological Dictionary of the English and Bengali Language* has nearly come to a close. It is a large work, and the Editors have done their best to make it useful. Each page consists of three columns. In the first two columns English words have been given with their Bengali and English meanings, while the third column is reserved for Bengali words with their English meanings. The Editors very early felt the difficulty of getting as many Bengali words as would fill up their allotted columns throughout the work

Bengal. *Bales Bibhran* is an attempt to point out mistakes, both in grammar and in the elementary principles of Hindu Law, in the *Dattaka Mimánsá*, edited with notes by Pandit Madhusudan Smritiratna.

The editions of the *Hitopadesa* and the *Chánakyasloka*, by Pandit Tárá Kumár Kaviratna, deserve special notice, as showing the awakering of a desire for careful and scholarly editing of Sanskrit texts among the pandits of Bengal. Pandit Tárá Kumár has attempted, with success, to identify almost all the quotations to be found in these works. He has collated a number of manuscripts and almost all the printed copies of the works available. His exertions have brought to light a number of recensions of the Chánakya sloka, containing from one hundred to six hundred verses.

Bibáha Sanskár, by Babu Devi Prasanna Ráy Chaudhuri, points out the defects of the system of deferred marriages in vogue in the Brahmo Samáj of the present day.

Khanár Bachan is a collection of a number of pithy and pointed sayings in the style of Benjamin Franklin's "Poor Richard," and a number of astrological formulæ ascribed to Khaná, a semi-mythical lady said to have been the wife of Mihira, one of the nine gems of Vikramáditya's Court. The present work is in Bengali, but it does not profess to be a translation, and the only noticeable feature about it is its peculiar idiom and diction, which would place it even earlier than the early Vaishnava literature of Bengal. *Dáker Bachan*, noticed in the catalogue for the fourth quarter of 1888, belongs exactly to this style of writing. A number of Bengali proverbs, too, appear to be composed in the same style.

Manishá, by Babu Prafulla Chandra Banerji, contains a number of very thoughtful essays on grave and weighty subjects, written with much care and erudition, but the peculiar style of the writer, who seems to think that he successfully imitates the style of Carlyle, and is a master of word-painting, will prevent its being generally read and understood.

A number of works full of suggestive expressions and prurient ideas were received. The influence of these books on public morals, though they nominally profess to be written in the interests of morality, is extremely mischievous. The author of one of these, entitled *Sabha Samlloya Batallar*, was fined by the Police Magistrate of Calcutta for publishing an obscene work. Others who take good care to steer clear of a similar risk are not less mischievous. Two books, the *Beshyá Sikshá* and *Lampata Parká*, had an immense sale during the year, and they describe how licentious men introduce themselves into female society and ingratiate themselves with them, and also how women of ill-fame deport themselves in the company of such men.

It is a relief to turn from such immoral rubbish to works of real merit by authors of superior culture and calibre. *Bombái Chitra*, or Bombay Sketches, by Mr. Satyendra Nath Tagore, of the Bombay Civil Service, is a vivid and life-like picture of all that is interesting in the history, geography, and the present social, intellectual and moral condition of the Western Presidency. His account of Tuká Rám, the great religious reformer of Sivaji's time, who in fact revolutionised the religious ideas of his contemporaries, and helped to a great extent the political reorganisation of the Marhattas under that great leader, will be highly interesting to Bengali readers. His account of Sind is likely to create some interest in that remote and little known province.

Galpa Sealpa, by Mr. Tagore's sister, the distinguished Swarnakumári Devi, though designed for students of our schools, is pervaded by such a pure and elevated moral atmosphere that grown-up people may use it with profit as a moral text-book. It contains a number of interesting anecdotes of original composition, written in simple and engaging Bengali, imparting lessons of the highest morality.

Some of the agricultural scholars returned from Cirencester have taken to writing in Bengali, but up to the year 1888 they had written nothing on the subject they studied in England. Last year, however, Mr. G. C. Bose wrote an elementary work on agriculture in Bengali. The greater part of the work is taken up with the best methods of using manures and refuse as manure. Cowdung is used in this country as fuel, but Mr. Bose thinks that the people may derive a hundredfold profit by using it for manuring their fields. An immense quantity of dry leaves is allowed to rot where they produce nothing but malaria, but if the people knew their proper use, they could greatly increase the productive power of land at a very small cost.

Go-Játir Unnati, by Mr. A. K. Ray, another of the Cirencester graduates, shows how easily the people of this country can improve the breed of their cattle, and that at a very small expense, simply by constructing cowsheds on better principles, and taking more care to learn the habits and feeding of these animals. Almost divine honour is now paid by the Hindus to the cow, but they do not know how their neglect and ignorance have contributed to the degeneration of the bovine race in Bengal. These two works, if read largely by the younger generation

Durgávatí, who heroically defended her mountain fastnesses in the wilds of Central India against the generals of Akbar, is the heroine of a short work of average merit.

It is curious to note how old Ballál Sen has come to be the butt of much abuse and ridicule at the end of the 19th century. The Suvarṇabaniks and the Jugis believe in the tradition that they were degraded to their present low condition by Ballál Sen of the Sen Dynasty for no other reason than refusing to accommodate him with money for his sinful purposes. And as the question of precedence in the caste hierarchy is now coming up in reference to Mr. Risley's enquiry into the castes and occupations of the people of Bengal, the members of these two castes are attempting to assume the holy thread as Vaishyas and Brahmins, and are trying to establish their position by ridiculing and abusing the supposed author of their degradation. *Sáhitya Ranjan Sankalit* (*Adhikár o Ballál Sen*) levels the most violent abuse at a petty sovereign of a bygone age.

Hadis Prakásh, though not a work of superior merit, deserves notice as a creditable performance for an aged Musalman writer, who shows an intimate knowledge of the Hindu religion and exhorts Muhammadans not to kill cows.

Religion.—The books, pamphlets, tracts, and leaflets of the Missionaries continue to come in in large numbers, and they are, as a rule, well written. A few Native Christians, who were formerly Brahmins, are trying their best to identify the Brahmins of India with the lost ten tribes of Israel. They contend that after the destruction of the two kingdoms of Jerusalem and Samaria by Nebuchadnezzar and other Babylonian kings, the two tribes of Judah were transplanted to Babylon, and the ten tribes removed to the eastern frontier of that vast empire. The two tribes returned to Jerusalem after their captivity, but the ten tribes were altogether lost sight of. The Brahmins have a tradition that they came from the north-west, and this is exactly the place where the ten tribes were settled by the kings of Babylon. They even maintain that the name Brahmin is a modified form of Abraham, the progenitor of the Jewish race, and the Brahmins still acknowledge, without knowing, their Israelite descent by writing *Sri*, assumed to be another form of Israel, before their names. The only work received during the year from this class of men is entitled *Bráhman ke?* from which the above observations have been taken.

Observations of an Itinerant, by the Rev. J. E. Scott, B.D., Ph.D., is not disposed to take a desponding view of missionary work in India. The author advises the members of Indian Missions to make the habits and modes of life of the various classes of people in India their special study, and to lose no opportunity of instilling the high ideas of the gospel into their minds. He thinks that the best way of working with the agricultural classes would be to go to them and to live with them after the harvest time, when they are at leisure, and to talk of Christianity at their gatherings beneath the village trees. He attaches much importance to *colportage*, or the peddling of Christian tracts. The work is very difficult, because the colporteurs are not always good men, and the task of superintending their operations is said to be tedious and troublesome.

To Christian Missionaries belong the credit of giving shape and form to the languages of the barbarous tribes of the border lands of Bengal. The Garo, Khasi, Santali, and other dialects have been reduced to writing in the Roman character, their grammars and dictionaries have been written, and portions of the Bible have been translated into them. The Rev. Mr. Ramkhe's Bengali-Garo Dictionary, noticed last year, was followed this year by the translation of three chapters of the Revelation in that language.

Of Muhammadan religious literature in Bengali, the best work that has yet appeared appears to be the *Islam Tattwa*, by Moulvi Reyazuddin, written in a sober and earnest [illegible], and in clear and temperate language. The first part of the work was noticed last year, [illegible] was a defence of Islam against the encroachments of Atheism and Brahmoism. Part II [illegible] a deeper knowledge of the Semitic religions and literature. It attempts to prove that Muhammad's religion was only an attempt to return to the simple faith which God imparted to Abraham, and to shake off all the new ideas and institutions that had grown up since his day. Moulvi Reyazuddin attempts to prove that the institutes of Moses and Christ are opposed to the spirit of Abraham's religion.

The only other work of importance to Muhammadan religion that has appeared is *A* [illegible] [illegible] *Islam Sufat*, which embodies the principles and doctrines of one of the four great schools of Sunnyism in Arabic.

The Orthodox Hindus are, as usual, busy in publishing the Vedas, Smritis, Puranas, Tantras, and other works in Sanskrit, with their Bengali translation, and sometimes with a Bengali exposition. An edition of the Rigveda with Sáyana's Commentary was commenced last year by Pandit Prasanna Kumár Vidyáratna, who proposes to bring out a Bengali translation of it also. Babu Pratáp Chandra Ráy's translation of the Mahábhárata in English has advanced by

God, like his predecessors Vrindávan Dás, Krishna Dás Kavirája and Lochan Dás, with giving merely a biography of the founder of their religion, the writer treated the Vaishnava community as a whole, and related its history for a series of years from the year of Chaitanya's disappearance, A.D. 1533. The writer gives a short account of every person that he had met, for the first time, and this has saved the biographies of many distinguished individuals from oblivion. But his principal heroes were the three great individuals, Shrinivás, Narottama, and Shyámánanda, who sustained the reputation of their predecessors, Chaitanya, Nityánanda, and Adwaita, and continued their work with unabated enthusiasm. Shrinivás was charged by the Vaishnavas of Vrindávan with the duty of carrying the Sanskrit manuscripts written by Rúp, Sanátan, and Jíva Goswámís to Bengal, and of publishing them there. The adventures he met with in carrying his precious charge from such a great distance, during the course of which he made Bír Hámbír Ráy, the Rájá of Vishnupur, his disciple, will be read with great interest. The work contains descriptions, written with vividness and skill, of some of the grand Vaishnava assemblies in which Chaitanya's disciples from all parts of Bengal took part. It gives a scientific account of the peculiar musical melodies developed by Chaitanya and his followers in their *Kírtans*. It also contains a minute topography of all the holy places in Mathurá and Vrindávan, together with that of all those places in Navadwípa made sacred in the eyes of his followers by the presence of Chaitanya. The writer himself, Nara Hari Chakravarti, was a disciple of Narottama Dás, who translated into Bengali verse many of the works brought by Shrinivás from Vrindávan. Nor is Nara Hari's family unknown to the Vaishnava world. He was the grandson of Vishva Náth Chakravarti, the Vaishnavite commentator of the Bhagabat Gítá. His great work reveals to the student the state of society, with all its glories and shortcomings, for a generation or so, before and after which all is darkness.

Of the Brahmo publications, almost all belong to the Nava Vidhán Church, and in all of them Babu Keshab Chandra Sen is regarded as an incarnation, or at least as a representative of Krishna on earth. The *Tirtha Sangít* contains a collection of songs written to enliven parties of Vidhání Brahmos at Babu Keshab Chandra's house. The work is entitled Tirtha Sangít, because that house is regarded as a Tirtha (a place of pilgrimage like Vrindávan).

Hari Bhakti Dharma Kathá sets forth the advantages which Brahmo doctrines have over those of the Hindus, and describes how a staunch orthodox Hindu was converted to Brahmoism.

A large work on the life and adventures of Krishna has been written in the interest of the Nava Vidhán Church. The writer says that Babu Keshab Chandra Sen understood the beauty and excellence of the Krishna myths, and Krishna's ideas of universal love. But he did not venture to publish a book on the subject, because he thought people imbued with Western ideas would not be in a position to grasp them. The writer is now publishing Mr. Sen's ideas about Krishna and his doings.

The Hindu revivalists of the Liberal class have not published much. The *Laxmi Kalyán Gítá*, translated into Bengali by Mr. M. M. Chatterji from a Hindi work of the same name, by Shiva Náráyan Swámí, may be regarded as a work written in their interest. The writer of the original work, who is a Sannyási, seems to consider the sun and the moon as the great objects of worship, and gives liberal interpretations to the Shastras in matters of caste regulations, &c.

The revivalists of the Conservative school deprecate the influence of Western education, and speak of it in much harsher terms than any other class of religionists do. Even Babu Nilkantha Mazumdár, M.A., who is a revivalist of this class, [illegible] those who derive their ideas from European thinkers. He [illegible] full of prejudices, [illegible]. In his work, the *Gítá Pataya*, which professes to be the true exposition in Bengali of the Bhagabat Gítá according to the commentaries of Shankara and Shridhara, he appears to have bestowed much attention on that poem, which he considers as the embodiment in a single short treatise of the highest ideas of Hindu religion and morals. His great learning and [illegible] the most [illegible] of Western philosophers. In [illegible] respects [illegible] that many of his readers will take his expositions to be the true exposition of Hinduism, and that when they find a [illegible] philosophical [illegible] as a [illegible] of Hinduism against Western influence, [illegible] Western education. [illegible] of the Conservative school [illegible].

[illegible] Bengali [illegible] the last year [illegible]

books were presented to the Cossipore Sub-Registrar before the fraud was discovered. As soon as it was detected, the matter was brought to the notice of the Director of Public Instruction, Bengal, who authorised the Librarian to prosecute. A report was made to the Magistrate of the 24-Pergunnahs, who ordered the arrest of the printers and publishers of the fraudulent series, and of those who were actually paid money from the Registrar's Office. The police found that the names of the printers and publishers were all fictitious. The press from which the books professed to have been issued did not exist. The only person that was detected was one Hridaya Náth Banerji, who had received payment on one occasion. He declared that he was the messenger of another person who was nowhere to be found, and that he acted under the advice of Káli Prasanna Vidyáratna. Káli Prasanna was immediately arrested and both he and Hridaya were put on their trial. After the prosecution had closed, both of them pleaded guilty of cheating, and were each sentenced by the Joint-Magistrate of Alipore to three months' rigorous imprisonment with fine.

HARAPRASÁD SHÁSTRI,
Librarian, Bengal Library.

The 15th June 1890.

TABULAR ANALYSIS OF THE BOOKS RECEIVED IN THE BENGAL LIBRARY DURING THE YEAR 188[illegible], TOTAL [illegible].

(Prepared in accordance with the Resolution of the Government of India in the Home Department, No. 1—417, dated the 12th September 1882.)

Arabic.

Subject	Original Works: First edition	Original Works: New edition	Re-publications	Translations	Total	[illegible]	[illegible]	Total
Biography			1		1		1	1
Religion	6	1			7		7	7
Total	6	1	1		8		8	8

Assamese.

Subject	Original Works: First edition	Original Works: New edition	Re-publications	Translations	Total	[illegible]	[illegible]	Total
Arts		1			1	1		1
Drama	—			1	1		1	1
Language	—	2		—	2	2		2
Miscellaneous	—	1	—		1	1		1
Poetry	1	1			2	1	1	2
Religion	1		1		2		2	2
Science (Mathematical and Mechanical)	—	2	—		2	2		2
Total	2	[illegible]	1	1	11	[illegible]	4	11

Bengali.

Subject	Original Works: First edition	Original Works: New edition	Re-publications	Translations	Total	[illegible]	[illegible]	Total
Arts	[illegible]	[illegible]	—	—	47	[illegible]	[illegible]	[illegible]
Biography	[illegible]	[illegible]	—		[illegible]		[illegible]	[illegible]
Drama	[illegible]	[illegible]			[illegible]		[illegible]	[illegible]
Fiction	[illegible]	[illegible]		[illegible]	[illegible]		[illegible]	[illegible]
History	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Language	[illegible]	[illegible]			[illegible]	[illegible]	[illegible]	[illegible]
Law	[illegible]	[illegible]		[illegible]	[illegible]	—	[illegible]	[illegible]
Medicine	[illegible]	[illegible]	—	[illegible]	[illegible]		[illegible]	[illegible]
Miscellaneous	[illegible]	[illegible]	—	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Philosophy (including Moral and Mental Science)	[illegible]				[illegible]		[illegible]	[illegible]
Poetry	[illegible]	[illegible]		[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Religion	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]		[illegible]	[illegible]
Science (Mathematical and Mechanical)	[illegible]	[illegible]	—		[illegible]	[illegible]		[illegible]
Science (Natural and Physical)	[illegible]	[illegible]			[illegible]	[illegible]	[illegible]	[illegible]
Travels and Voyages	[illegible]	[illegible]			[illegible]		[illegible]	[illegible]
Total	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

Persian.

Subject.	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	[illegible]	[illegible]	Total
History	–		1		1	–	1	1
Language	4	–	–	–	4	4	–	4
Medicine	1	–	–	–	1		1	1
Miscellaneous	1	–	–		1		1	1
Total	6		1		7	4	3	7

Sanskrit.

Subject.	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	[illegible]	[illegible]	Total
Drama			2		2	–	2	2
Fiction			3		3		3	3
Language	5	4	11		20	6	14	20
Law	1		4	–	5	–	5	5
Medicine	–	–	16		16	–	16	16
Miscellaneous	11		7		17		12	17
Philosophy (including Mental and Moral Science)	1		8	–	9	–	9	9
Poetry	1	1	5		7		7	7
Religion	2		62		64		64	64
Total	21	5	113		139	6	133	139

Santali.

Subject.	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	[illegible]	[illegible]	Total
Language	1	–			1	1		1
Religion	1			1	2		2	2
Total	2	–		1	3	1	2	3

Tibetan.

Subject.	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	[illegible]	[illegible]	Total
Language	2	–	–		2	2		2
Religion	1		1	–	2		2	2
Total	3		1		4	2	2	4

Urdu.

Subject.	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	[illegible]	[illegible]	Total
Drama	1			–	1	–	1	1
Fiction	2	–	–		2		2	2
Language	2	–	–		3	3		3
Law	1	–		6	2		2	2
Medicine	1	–	–	1	2		2	2
Miscellaneous	6	–	–	–	6	–	6	6
Poetry	2	–	–		2		2	2
Politics	3		–	1	4	–	4	4
Religion	10	2		–	19		19	19
Total	33	2	–	6	43	3	40	43

Uriya.

Subject.	Original Works: First editions	Original Works: New editions	Re-publications	Translations	Total	[illegible]	[illegible]	Total
Arts	–	1	–	–	1	1	–	1
Biography	1	–	–	–	1	–	1	1
Drama	1	–	–	–	1	–	1	1
Fiction	1	–	–	–	1	–	1	1
History	2	2		–	2	2		2
Language	2	7		–	11	11		11
Law	1	–			1	–	1	1
Miscellaneous	11	6			17	9	11	11
Poetry	14	7		1	25	6	11	25
Religion	20	1		2	22		22	22
Science (Mathematical and Medical)	6	2		–	8	8	–	8
Science (Natural and other)	5	1	–	1	1	1		1
Total	[illegible]	[illegible]		[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

English and Sanskrit.

Subject	Original Works: First edition	Original Works: New edition	Re-publications	Translations	Total.	Educational	Non-educational	Total.
Language	2	2	1	2	7	7	...	7
Miscellaneous	1	...	..	..	1	1		1
Poetry	...	1	...	..	1	...	1	1
Religion	1	...		...	1	...	1	1
TOTAL	4	3	1	2	10	8	2	10

English and Urdu.

Language	1	...		..	1	..	1	1

English and Uriya.

Language	3	1	..	...	4	3	1	4

Hindi and Sanskrit.

Language	1	...			1	1		1
Religion	1	..			1		1	1
TOTAL	2	..		..	2	1	1	2

Persian and Urdu.

Language	...	1		..	1	...	1	1
Religion		1			1		1	1
TOTAL	..	2	...		2	..	2	2

Sanskrit and Tibetan.

Religion	..	..	1	...	1	...	1	1

Sanskrit and Uriya.

Religion	3	..		1	4		4	4

Bengáli, English, and Sanskrit.

Language	2	5		...	7	7		7
Miscellaneous	3		...		3	2	1	3
Philosophy (including Mental and Moral Science)	...			1	1		1	1
Poetry		..	2		2	2		2
TOTAL	5	5	2	1	13	11	2	13

English, Hindi, and Urdu.

Language	1	1			2	2	...	2

English, Prakrit, and Sanskrit.

Religion	..	...	1		1		1	1

Table of Books received in the Bengal Library during the year 1889—total 2,603.

Number.	Subject.	Books published in English and other (European) languages.	Books published in the vernacular languages spoken in the province	Books published in the Indian classical languages	Books published in more than one language	Remarks
1	Art	7	48	1	...	*Vide* separate report
2	Biography	1	11	.		
3	Drama	2	101	2	1	
4	Fiction	8	136	3	..	
5	History (including Geography)	51	44	1	.	
6	Language	79	368	26	119	
7	Law	29	16	5	3	
8	Medicine	3	44	15	16	
9	Miscellaneous	92	318	13	43	
10	Philosophy	4	5	9	16	
11	Poetry	23	148	7	5	
12	Politics	2	4	..	1	
13	Religion	30	369	71	98	
14	Science (Mathematical)	35	78	...	...	
15	Ditto (Natural and other)	28	61	..		
16	Travels and Voyages	2	2			
	TOTAL	396	1,753	153	301	
1	Originals	332	1,600	38	162	
2	Republications { Originals	44	34	115	5	
	Republications { Translations	.	2		1	
3	Translations	20	117	.	133	
	TOTAL	396	1,753	153	301	
1	Educational	231	640	10	96	
2	Non-educational	165	1,113	143	205	
	TOTAL	396	1,753	153	301	

Uni-linguals	2,004
Bi-linguals	289
Periodicals (in number)	310
TOTAL	2,603

NORTH-WESTERN PROVINCES AND OUDH.

From J. WOODBURN, Esq, Chief Secretary to Government, North-Western Provinces and Oudh, General Department, to the Secretary to the Government of India, Home Department,—No 865—III-258-47, dated Naini Tal, the 25th June 1890

I am directed to submit, for the information of His Excellency the Governor General in Council, a copy of the report on publications registered under Act XXV of 1867 during 1889, and of the remarks of this Government thereon.

From J. WOODBURN, Esq., Chief Secretary to Government, North-Western Provinces and Oudh, General Department, to the Director of Public Instruction, North-Western Provinces and Oudh,—No 864—III-258-46, dated Naini Tal, the 25th June 1890.

I am directed to acknowledge the receipt of your letter No. G 160 of the 14th April 1890, being your annual report on publications registered under Act XXV of 1867 during the year 1889.

2. The recovery in the number of publications noticed in the orders of last year, reviewing your report for 1887, has, it is observed, been more than maintained, as shown in the table below :—

Publications in—	1886.	1887.	1888.	1889.
English	49	35	30	72
Urdu	522	452	558	569
Hindi	468	262	295	361
Persian	119	65	126	111
Polyglot	248	197	276	293
Sanskrit	44	42	36	100
Arabic	50	25	41	54

3. Books on history, law, and medicines decreased; political publications and dramatical works and biographies did not increase in number. The largest number and the greatest progress were in books on religion and philosophy.

H

48-771. *Mizán-ul-Tib*, on medicine.

49-776. *Tarjuma-i-Dastur-ul-Iláj*, being an Urdu translation from the Persian work on medicine.

50-929 *Risála-i-Badhazmi*, being a treatise on indigestion.

51-928. *Risála-i-Ghiza*, being a treatise on food

52-922. *Kulliyát-i-Ilm-i-Tibb* is a treatise on medicine.

4TH QUARTER.

46-1454. *Muntakhab-i-Faisalajat-i-Board mil Mamálik Maghrabi wa Shimali, babat Sin 1885 laghāyat San 1887 Iswi*, being select decisions of the Board of Revenue, North-Western Provinces, from 1885 to 1887.

58-1156. *Tarjuma-i-Kamil-us-sana'at*, being a translation of *Kamil-us-sana'at* on medicine.

62-1002. *Makhzan-i-Ulúm wa Funún* contains the sciences and arts

63-1013. *Aína-i-Wikálat*, containing practical suggestions on the conduct of cases, civil and criminal, on the examination, cross-examination, and re-examination of witnesses, and on the qualifications and duties of pleaders in general.

64-977. *Tarjuma-i-'Ajáib-ul-Makhlukát*, being an Urdu translation of "The Wonders of the Creation."

73-1034. *Risála-i-Fan Sipahyari*, being a book on military professions.

92-1170. *Paidal Paltan ki Kawáid ki Pahli Kitáb*, being a first book of instruction for infantry regiments.

112-1110. *Kalán-ul-Mulúk-i-Mulúk-ul-Kaláin* contains Lord Dufferin's speeches in India, with a summary of the public acts of his Viceroyalty and a photograph of His Excellency

180-1553. *Síva Purán*, being an Urdu translation from Sanskrit on religion.

5. The third statement relates to works in the Hindi language. It shows 361 publications against 262 of the previous year. The increase is due to the increase in the number of publications on religion, science, poetry, and drama. The following works are noticeable :—

1ST QUARTER.

5-242. *Rús-ki-Tárikh*, being an Hindi translation of the works of Sir D. Mackenzie Wallace, M.A., D.C.L., K.C.I.E., Member of the Imperial Russian Geographical Society, and Private Secretary to His Excellency the Viceroy and Governor General of India.

12-224 } *Nári Sudasa Pravartak, Parts I and II*, being improver of the condition of
13-225. } females.

27-172. *Musketry Regulations for the Native Army*, 1888, is a Hindi translation

43-39.	*Mahábhárat*	*Anusasan*	*Parb.*
44-40.	*Ditto*	*Dron*	*do.*
45-41.	*Ditto*	*Karn*	*do.*
46-191.	*Ditto*	*Salya*	*do.*
47-192.	*Ditto*	*Saupti*	*do.*
48-245	*Ditto*	*Asvamedh*	*do.*
49-246.	*Ditto*	*Asramabás*	*Musal.*
	Mahāprasthān and Svargarohan Musal		

are translations from the original Sanskrit.

2ND QUARTER.

19-426. *Rama-Vinod* is a medical work.

4TH QUARTER.

1-1409. *Prátibima Chitrachintámáni* : on photography.

2-1380. *Básantika Kusum* contains life of Her Majesty the Queen

30-1000. *Bhába Prakás* is a translation from Sanskrit of a work of the same name on medicine.

34-1354 *Kasarat-ki Pustak*, a book on gymnastics.

6. The fourth statement relates to works in the Sanskrit language. It shows 100 publications against 42 of the previous year. The noticeable works are :—

3RD QUARTER.

3-827. } "*Rasa Gangádhara, Nos. 28 and 30,*" being the treatises on the art of poetical
4-824. } composition, with a commentary, by Nágesh Bhatta.

25-823 } "*Tantravártikam, Nos. 27, 29, and 32,*" contain an exposition of the
26-825. } *Tantra Sástra.* A gloss on Sábara Svámi's commentary *on the Mimánsá*
27-828. } *Sutra.*

3RD QUARTER.

9-785. *Sirdj ul-Kiraat*, in Urdu and Arabic, is on pronunciation and reading of the Kurán

15-798 *Tarjama-i-Matla-ul-Ulúm wa Majmá-ul-Funún*, in Urdu and Arabic, is a translation of the works on sciences and arts, in 718 pages.

33-604. *Varna Vyavastha*, in Urdu and Sanskrit, on religion, containing the determination of caste.

4TH QUARTER.

1-1282. *Majmu'a i-Kámil Tarjuma-i-Tarikh-i-Wákidi*, Parts I, II, III, and IV, in Urdu and Arabic, being a translation of the history of Wákidi.

13-1419. A grammar of the Sanskrit language, with the aphorisms of Panini, Part I, in Sanskrit, Hindi, and English.

21-1234 *Lughát-i-Kishwari* is a dictionary in Persian, Arabic, Turki, Yunáni, and Urdu.

60-1411. *Sukra Niti, Pahlá Bhág*, in Sanskrit and Hindi, is on politics.

65-1554. *Maktúbát-i-Imám Rabbám*, in Persian and Arabic, is on Sufism.

116-1250. *Jyotish-Chandriká*, in Hindi and Sanskrit, is on astronomy.

117-1406. *Pancha-Siddhántika*, in Sanskrit and English, is a translation of Varaha Mihira's astronomical work by Dr. G. Thibaut.

10. During the year under review there was not any remarkable increase in the number of periodicals. The following are noticeable :—

"The Gleaner" is a monthly magazine in English, and is intended for students acquiring that language. The other English periodical, "The Indian Forester," still continues to be published.

307. *Silsilat-ul-Funún* is a scientific journal started during the year, of which Nos. 1, 5, 11, and 22 have been received Each number treats of a particular subject of science or art.

322. *Guldasta-i-Dágh* is a monthly magazine, containing a periodical collection of new *poems* on various subjects composed by the poets of the day.

312. *Risála-i-Shula* is another journal of science and arts. The three numbers received (Nos. 1, 23, and 50) treat of "painting," "manufacture of soap," and "manufacture of glass," respectively.

933. *Astána-i-Hikmat*, a journal on medicine, still continues to be published.

117. *Vidyá Mártánd* is a periodical in Sanskrit and Hindi, and each of its parts treats of some particular subject of Sanskrit grammar

114. *Arya Siddhánt* is a journal published by the Arya Samáj, Allahabad, on the established principles of the Aryans.

On the whole, the number of works has been steadily increasing for the last three years, [illegible] being 1,561 against 1,362 for

[illegible] ...ns issued by each press, from which it will appear that the presses at Lucknow, Benares, Cawnpore, Meerut, Allahabad, Agra, and Moradabad have issued no less than 1,434 of the total number issued during the year.

During the year under review Benares stands second in the number of publications, whilst it stood sixth last year.

12. The last statement will show the number of publications in each subject, irrespective of the language, during the year under review

(I) English Language

Subject	Original Works		Re-publications.	Translations.	Total.	Educational	Non-educational.	Total.
	First edition	New edition.						
Fiction	9		..	2	11		11	11
History	10	2	.		12	7	5	12
Language	12	2			14	6	9	14
Miscellaneous	22	1	...		23	.	23	23
Poetry	1		.	.	1	...	1	1
Religion	3	1	.	.	4	.	4	4
Science (Mathematical and Mechanical)	1	...	..	.	1	1	.	1
Science (Natural and others)	3	2	.	...	5	2	3	5
Voyages and Travels	.	1		.	1	...	1	1
TOTAL	61	9		2	72	14	58	72

(a) English and Urdu Languages.

Subject	Original Works: First edition	Original Works: New edition	Re-publications	Translations	Total	Educational	Non-educational	Total
Arts			..	3	3	.	3	3
Language	9	3	.	4	16		16	16
TOTAL	9	3	..	7	19	.	19	19

(b) English and Hindi Languages.

Language	4	3	..	.	7	1	6	7

(c) English and Sanskrit Languages.

Language	3		...		3	..	3	3
Science (Mathematical and Mechanical)				1	1	.	1	1
TOTAL	3	.		1	4	.	4	4

(d) English and Persian Languages.

Language	3	1	...	3	7	5	2	7

(e) English, Urdu, and Persian Languages.

Miscellaneous	1		.	..	1	..	1	1

(f) English, Hindi, and Sanskrit Languages.

Language	1	..	..	.	1	..	1	1
Miscellaneous	1	...	...		1		1	1
Philosophy (including Mental and Moral Science)	...	..	...	1	1	.	1	1
Religion	1	..	.		1		1	1
TOTAL	3		...	1	4		4	4

(g) Urdu and Hindi Languages.

Language	..	...	3	...	3		3	3
Religion	2	..			2		2	2
TOTAL	2	..	3		5		5	5

(h) Urdu and Prakrit Languages.

Language	1	.	..	.	1		1	1

(i) Urdu and Arabic Languages.

History	..	...	...	1	1		1	1
Language	5	..	...	..	5	.	5	5
Law	..	1		.	1	.	1	1
Medicine	.	...	...	1	1		1	1
Miscellaneous	2	3		1	6	.	6	6
Poetry	1	.	.	.	1		1	1
Religion	31	21	5	27	84	..	84	84
TOTAL	39	25	5	30	99	.	99	99

(j) Hindi and Arabic Languages.

Religion	1	.	..	...	1	.	1	1

(s) *Sanskrit and Gorakhi Languages.*

Subject.	Original Works. First edition.	Original Works. New edition.	Republications.	Translations.	Total.	Educational.	Not educational.	Total.
Miscellaneous	1	–	–	–	1	–	1	1

(t) *Urdu, Arabic, and Persian Languages.*

Language	4	4	2	–	10	–	10	10
Poetry	1	–	–	–	1		1	1
Religion	1	–	–	1	2		2	2
TOTAL	6	4	2	1	13	–	13	13

(u) *Hindi, Arabic, and Persian Languages.*

Language	2	–	7	–	9	–	9	9

(v) *Hindi, Sanskrit, and Vaidic Languages.*

Religion	1	–	–	1	2	–	2	2

(w) *Urdu, Hindi, and Mahajni Languages*

Language	1	–	–		1	–	1	1

(x) *Urdu, Arabic, Persian, Turki, and Yunani Languages*

Language	1	–	–	–	1	–	1	1

Statement showing the number of publications during the year 1882 on each subject, irrespective of Language.

Subject.	Total from under report.	Last year.
Arts	9	4
Biography	9	9
Drama	21	21
Fiction	82	21
History	41	35
Language	313	273
Law	22	30
Medicine	41	27
Miscellaneous	[illegible]	1[illegible]3
Poetry	124	127
Politics	2	3
Philosophy (including Mental and Moral Science)	1[illegible]4	62
Religion	4[illegible]3	3[illegible]2
Science (Mathematical and Mechanical)	1[illegible]3	21
Science (Natural and other)	7	6
Voyages and Travels	2	1
TOTAL	1,3[illegible]1	11[illegible]3

1

Statement showing the number of publications issued from each Press, and the place—contd.

Place of publication.	Name of the Press.	Number of publications issued from the Press.	Total number of publications issued by the place.
ALLAHABAD	Anwar-i-Ahmadi	28	
	Vaidic	27	
	Prayag	14	
	Indian	12	
	Namwar	12	
	Nazir Kanun-i-Hind	10	
	Pioneer	6	
	Naym-us Sahile	5	
	Desoplarak	5	
	Dharmik	2	
	Church Mission Congregational	2	
	Gulzar i-Ahmadi	2	
	Ratuan	1	
	Railway Service	1	
	Allahabad Mission	1	
	Khurshaid-i-Hind	1	
	Ihtishamia	1	
	Math-Ulum	1	
	Indian Christian	1	
	Nami	1	
	Kayastha	1	134
AGRA	Mufid-i-Am	31	
	Vidya Vilas	16	
	Anwari	10	
	Gulshan-i-riyaz	8	
	Gulshan-i-Ilm	8	
	Amir-ul-Matabi	7	
	National	7	
	Kurreshi	6	
	Mumtaza	5	
	Saligram	5	
	Medical	4	
	Mambal Faiz	3	
	Chitragupt	2	
	Ilahi	2	
	Ornamental Job	2	
	Indu Prakas	1	
	Akbar	1	
	Medical	1	
	Husaini	1	
	Ab-ul-Ulai	1	
	Farukhi	1	
	Satya Prakas	1	123
MORADABAD	Gulzar i-Ibrahim	17	
	Ihtishamia	5	
	Gulzar-i-Ahmadi	5	
	Gulzar-i-Ulum	3	
	Math-ul-Ulum	2	
	Akhtar i-Hilal	2	
	Atma Prakas	1	
	Vaiya Bhushan	1	
	Nazir i-Azam	1	
	Aftab-i-Hind	1	
	Dharmik	1	
	Arya Darpan	1	
	Tahzib-i-Afak	1	41
SHAHJAHANPUR	Arya Darpan	34	34
SAHARANPUR	Thomason C. E. College, Roorkee	16	
	Akhtar i-Hind	4	
	Math-ul-Anwar	2	23
JAUNPUR	Aasin-ul-Matabi	9	
	Akhbar	6	15
GORAKHPUR	Anwar-i-Yusufi	5	
	Latif-ul Akhbar	3	
	Riyaz-ul-Akhbar	3	
	Alm Ulai	1	
	Saligram	1	13

3. The number of books, of which the copyright was registered during the year, has fallen from 214 to 170.

4. The number of publications in different languages registered during the preceding year, as compared with those registered in the year under report, is noted below —

	1889	1889.
English	61	86
Arabic	117	133
Hindi	109	197
Kashmíri	1	1
Punjabi	645	499
Pashto	15	8
Persian	89	84
Sanskrit	48	30
Sindhi	30	66
Takre	1	
Urdu	961	923
Bi-lingual	140	162
Tri-lingual	21	15
Polyglot	3	2
TOTAL	2,301	2,206

As usual, the largest number of publications is in Urdu. Punjabi has 499 against 645 books issued in the previous year; but the decrease is due to a falling-off in the number of reproductions of ephemeral works.

The number of books in the Sindhi dialect, which showed an increase in the previous year, has this year increased from 30 to 66.

It seems that the Punjab presses have undertaken to supply translations of educational books in Sindhi, and the marked increase in the number of productions indicates that they are appreciated by the Sindhi people.

5. The distribution of the publications according to the prescribed subjects is as follows —

Arts	4
Biography	17
Drama	28
Fiction	23
History	18
Language	291
Law	126
Medicine	119
Miscellaneous	301
Poetry	605
Politics	4
Philosophy (including Mental and Moral Science)	11
Religion	573
Science (Mathematical and Mechanical)	75
Science (Natural and other)	8
Voyages and Travels	3
TOTAL	2,206

[illegible] largest number of books appear under the heads of Poetry and Religion. [illegible] ry, and Controversial literature constitute the [illegible] ious controversies are kept up with a fervour which is likely to engender feelings of animosity and hatred, and, in some instances, the language used is anything but decent.

The smallest number of books registered were those treating of Arts, Politics, Natural Science, and Voyages and Travels. There are no books on the indigenous art of the country. It may be hoped, however, that the stimulus given by Government to technical education in this Province will encourage people to pursue a systematic study of Art Industries, and that at no distant time books on the subject will come into existence.

Politics are not much understood or cared for by the people of the Punjab, whilst Science does not go beyond the walls of the school. Travels after the Western fashion are not undertaken, and those who leave their homes on business scarcely ever think of writing an account of their journeys.

6. The total number of publications registered during the year consists of 1,955 books and 251 periodicals. Of the latter, 101 are Legal, showing a large increase over the number

(*d*) *Gulshani-i-dánish—Tarjama-i-Bahár-i-dánish*—Is an Urdu translation of a Persian book highly valued for its masterly style, but containing indecent tales.

History.—Under this head have been registered 11 original works, 4 republications, and 2 translations, including books designed for educational purposes, being in some cases epitomised and abridged editions of text-books prescribed for departmental and University Examinations. Works of the latter kind are very injurious as they tend to encourage cramming.

The following works may be noticed :—

(*a*) *Umdat-ut-Tawáríkh.*—This highly interesting Persian work containing a diary of the reign of Mahárája Ranjit Singh and his successors, which was noticed in my last report, has been finished during the year under report. The style of the book is scholarly and the descriptions of events are in the generality of cases very clear.

(*b*) *Indian History.*—Designed for the use of students preparing for the University Examinations. This book is written in a simple style, and the arrangement of events is clear. It is, however, a mere epitome. Such works are injurious as they prevent a rational study of the subject.

(*c*) *Wáqiát-i-Ranbír Partáp*, by Pandit Hargopál of Lahore, is a succinct history of the late Mahárája Ranbír Singh of Kashmir, and his son, the prince Partáp Singh.

(*d*) *Tazkrat-ul Shu'ará-i-Urdú*—Contains very brief notices of some of the most popular Urdu poets and a lecture on Urdu poetry delivered by Maulavi Muhammad Husain Azád of the Oriental College, Lahore, a well-known Urdu poet and scholar. This little work is useful to students as a book of reference.

Language.—No less than 180 original works, besides 20 translations and 91 republications, including books on language and literature brought out and published by the Education Department, were received under this head.

The following deserve mention :—

(*a*) *Zanjání*—Is a treatise on Arabic etymology, greatly appreciated by students of that language. The book has passed through numerous editions.

(*b*) *Jild-i-Sáni Shark-i-Sikandar Námah*, the second volume of a commentary on the Persian poem describing the exploits of Alexander the Great, is used as a book of reference by students of Persian.

(*c*) *Bahár-i-Adab*—Is a collection of difficult Urdu verses from various works with notes explanatory of the idioms and difficulties found in the selections. The book is designed to help candidates for the Middle School, Entrance and Certificate Examinations in Urdu. Some of the pieces are immoral and not fit to be placed in the hands of the young student.

(*d*) *Gulistán Nágrí wa Fársí*—Is a bi-lingual book containing the original of the Gulistán by Sa'di side by side with a Hindi translation by Pandit Mihar Chand Dás, which has been very ably written. The language used is elegant and the verses occurring in the original have been rendered into Hindi verse.

(*e*) *Punctuation or the Art of Pointing*—Contains useful rules for punctuation and spelling with copious illustrations.

(*f*) *Ganjína-i-Manzúm wa Nasar-i-Urdú, &c.*—Compiled by Mirza Abdul Hakím Beg of Delhi. The selections from prose writers and poets of note contained in this book are designed by the compiler for the use of students of Middle and High Departments.

Copious notes and a vocabulary of difficult words and phrases have been added. The amount of readable matter in the book is rather small and some of the verses are far from decent.

(*g*) *The Násirí*—Is a periodical in Urdu which has come into existence in the last quarter of the year. Its aim is to issue articles calculated to polish the Urdu literature. The first number contains eulogistic pieces of poetry and a discussion on the Urdu language.

Law.—Under this head 28 original works, besides 97 translations and 1 republication, were received during the year. Almost all these books are produced to satisfy the demands of barristers, pleaders, mukhtárs, appeal and petition-writers, and law students.

The following publications may be mentioned :—

(*a*) *The Bengal Regulations, the Act of the Governor General in Council, and Frontier Regulations applicable to the Punjab.*—This compilation comprises three volumes with running pages numbering 2,491, and is very useful as a book of reference.

(*f*) *Al mukazzirát min al muskirát*—Exposes in forcible language the evils arising from taking intoxicating drugs, and endeavours to show that the use of these articles is forbidden by religion.

(*g*) *Tahzíb-i-Niswán wa Tarbíyat-ul-Insán.*—The compilation of this Urdu publication is ascribed to Her Highness the Begam of Bhopál. It treats of nursing of women during their confinement, the ways of keeping and feeding new-born children and the education of the young. The work is intended for the use of Muhammadans.

(*h*) *Rare Pearls, or Gleanings from my Scrap Book*—Is a small book in English, in which the author, a Muhammadan gentleman, has given in a simple style a large number of religious, moral, and social instructions, worthy of being studied by young men of every race and creed. A list of useful proverbs has been appended to the pamphlet in alphabetical order.

(*i*) *Reason and Instinct*—Is the production of a follower of the late Pandit Daya Nand Saraswati, in which the author has striven to show that animals possess mind which the cruelty of flesh-eaters ignores altogether. The book is tolerably well written, but very badly printed.

(*j*) *Calcutta by Night and three Months in the Bush with Blacks and Bush-rangers*—Is a description of the adventures which the author experienced during his residence in Calcutta and a sojourn of three months in the wilds of Australia. Some of the incidents are very interesting.

Poetry.—This is represented by the largest number of publications received during the year. The bulk of them, however, consists of frivolous and ephemeral productions in Panjabi verse on various subjects—social, moral, religious, controversial, love, &c.

(*a*) *Adhyátam Ramáyan*—In Punjabi verse, is a translation of the original Sanskrit work of that name describing the exploits of Rámá.

(*b*) *Itmám-i-Hujjat*—Is a short poem in which the learned author, Maulavi Nazír Ahmad, exhorts the Muhammadans to seek after Western education, which alone is the means of worldly advancement. He compares their present degenerated condition with the past grandeur of Islám, and points out to them rather sneeringly how European and other non-Muhammadan nations, whom he calls infidels, have through knowledge acquired supremacy.

(*c*) *Musaddas-i-Hairat*—Is a metrical criticism of the poem of Maulavi Altáf Hussain. In this book the author attempts to refute the views regarding reform introduced amongst Muhammadans by Sir Saiyid Ahmad.

(*d*) *Prem Sarovar*—Is a Hindi book of songs describing the incidents in the *Rámáyan*. The language is chaste, though not elegant.

(*e*) *Qissa-i-Burhyá.*—A small pamphlet, describes in verse a story of an old Thag woman who used to entice unwary travellers to her lodgings, and in the guise of hospitality poison them. She was at last found out in a curious way and punished.

The poem is void of merit or effect.

(*f*) *Guldasta Abr-i-Sukhan*—Is the name of a periodical newly started to aid in the culture of the Urdu poetical literature.

The first number contains short poetical pieces eulogizing Muhammad. Articles on various subjects are also added.

Politics.—Strictly speaking this province has little, if any, political literature. The few books received are nothing more than expressions of opinions against the movement set on foot by the National Congress.

The following may be noticed:—

(*a*) *Anti-Congress*, being a lecture in Urdu delivered, on the 4th November 1888, at Gujránwála, by the Rev. J. L. Thákur Dás, in which an attempt has been made to show that India is not yet fit to aspire to, or receive, representative government.

The reverend gentleman says that India is wanting in unity, because its people profess different religions, and *until all such differences disappear in one universal religion*, which he believes to be none other than Christianity, the Indians cannot call themselves a nation.

(*b*) *A lecture, Saltanat ke huqúq ri'áyápar kyá hain*—Is an Urdu lecture on the claims of Government on its subjects.

Philosophy.—Nine original works, 1 republication, and 1 translation were registered under this head.

(i) *Exposure of Daya Nand Saraswati and his followers*, by the Rev. Mr. T. Williams. -In this small pamphlet an attempt has been made to show that the late Pundit Daya Nand Saraswati has deliberately falsified the meanings of the Rig Veda which, the author says, contains idolatory of the simplest kind.

Science (Mathematical and Mechanical)—Of the 75 publications registered, only 13 are non-educational.

The following may be named:—

(a) *Risála-i-Fann-i-'Imdrat hissa-i-awwal*—Contains rules and details of construction, and is designed for the use of subordinates in the Public Works Department.

(b) *Pákat Hisáb*—Is a small pocket-book on Arithmetic, in which are given notation, multiplication tables, and the four simple rules, with explanatory definitions, &c.

Science (Natural).—Only 8 original works were received under this head, all of which are designed for educational purposes One of these is a *Hand-Book of Physical Geography*, designed by the compiler to serve candidates for the Entrance Examination as an epitome of the larger works on the subject.

Voyages and Travels.—Of the 3 original works received under this head, one is the second edition of Colonel Sleeman's Rambles and Recollections of an Indian official noticed in my last report. The other two are—

(a) *Tukfah-i-Sairwa Siáhat*, which contains selections from the travels of Pandit Gopí Náth, joint-editor of the *Akhbár-i-'Am* newspaper. The book can be scarcely said to possess much interest so far as travels are concerned, as a great part of it is taken up with a discussion in the defence of image worship which is said to have been designed by the ancient Rishís as a first step towards divine worship for those who are deficient in theology.

(b) *Aina-i-Hind, Vol. II*, which contains descriptions of persons and places met with by the author during his extensive travels.

The beauty of the work has been marred by an over-abundance of observations of a pantheistic character and analogies drawn from the various scenes witnessed. The style also, though rhythmical, is puerile.

GENERAL STATEMENT OF PUBLICATIONS REGISTERED IN THE PUNJAB UNDER ACT XXV OF 1867 DURING THE YEAR 1889

Subject.	Original Works		Re-publications	Translations	Total	Educational	Non educational	Total
	First edition	New edition						
Arts	3	1			4		4	4
Biography	14	1	1	1	17		17	17
Drama	8		19	1	28		28	28
Fiction	2		9	12	23		23	23
History	5	6	5	2	18	13	5	18
Language	116	64	91	20	291	291		291
Law	25	3	1	97	126		126	126
Medicine	97	5	12	5	119	6	113	119
Miscellaneous	152	46	45	58	301	101	200	301
Poetry	229	9	365	2	605	7	598	605
Politics	3	...	1	..	4	..	4	4
Philosophy (including Mental and Moral Science)	9		1	1	11	2	9	11
Religion	275	9	265	24	573		573	573
Science (Mathematical and Mechanical)	44	14	12	5	75	62	13	75
Science (Natural and other)	5	3		...	8	8		8
Voyages and Travels	2	1			3		3	3
TOTAL	989	162	827	228	2,206	490	1,716	2 206

English Language.

Subject.	First edition	New edition	Re-publications	Translations	Total	Educational	Non educational	Total
Biography	1	...			1	..	1	1
Drama	1		...	...	1		1	1
History	1				1	1		1
Language	3	2	...	..	5	5		5
Law	22	3		..	25		25	25
Medicine	4	1		..	5		5	5
Miscellaneous	23	1	1		25		25	25
Poetry	1	..		...	1		1	1
Politics	1	...		..	1		1	1
Philosophy (including Mental and Moral Science)	2	..			2	1	1	2
Religion	15	..		1	16		16	16
Science (Mathematical and Mechanical)	1		...		1	1		1
Science (Natural and other)	1				1	1	..	1
Voyages and Travels		1			1		1	1
TOTAL	76	8	1	1	86	9	77	86

Sindhi Language.

Subject.	Original Works. First edition	Original Works. New edition	Re-publications	Translations	Total.	Educational	Non educational.	Total.
Drama	1	...	.	1	2	..	2	2
Fiction	.	..	1	1	2	...	2	2
History	..	...	4	..	4	4	.	4
Language	.		5		5	5	...	5
Miscellaneous	4		5	3	12	8	4	12
Poetry	23	.	9	...	34	..	34	34
Religion	4	...	2	..	6	...	6	6
Science (Mathematical and Mechanical)	1	..	..	..	1	1	..	1
TOTAL	35	...	26	5	66	18	48	66

Urdu Language.

Arts	3	1	...	...	4	...	4	4
Biography	7	1	1	1	10	..	10	10
Drama	5	...	9	.	14	...	14	14
Fiction	..	...	7	9	16	...	16	16
History	2	6	1	2	11	8	3	11
Language	47	37	23	13	120	120	.	120
Law	3	...	1	97	101	.	101	101
Medicine	80	3	3	4	90	6	84	90
Miscellaneous	103	41	23	49	216	76	140	216
Poetry	51	2	40	..	93	1	92	93
Politics	2	..	..		2	.	2	2
Religion	122	3	24	21	170		170	170
Science (Mathematical and Mechanical)	38	14	10	5	67	54	13	67
Science (Natural and other)	4	3		...	7	.	...	7
Voyages and Travels	2	.	.	..	2	.	2	2
TOTAL	469	111	142	201	923	272	651	923

English and Pashto Languages.

Language	1	...	..	...	1	1	.	1

English and Persian Languages.

Language	1	.		.	1	1	...	1

English and Urdu Languages.

Language	24	5	1	..	30	30		30

Arabic and Punjabi Languages.

Poetry	..		1	..	1		1	1
Religion	4	..	10	..	14		14	14
TOTAL	4	.	11	..	15	..	15	15

Arabic and Pashto Languages.

Religion	1	..	..	...	1	..	1	1

Arabic and Persian Languages.

Language	1	...	...	...	1	1		1
Religion	2	..	7	.	9	..	9	9
TOTAL	3	.	7	...	10	1	9	10

Arabic, Persian, and Hindi Languages.

Subject.	Original Works		Re-publications	Translations	Total	Educational	Non-educational	Total.
	First edition.	New edition						
Language	1	...	...	...	1	1	.	1

Arabic, Persian, and Punjabi Languages.

Language	..		1	..	1	1	..	1

Arabic, Persian, and Pashto Languages.

Religion	2	..	...	..	2	...	2	2

Arabic, Urdu, and Punjabi Languages.

Religion	1	..	.		1	...	1	1

Urdu, Arabic and Persian Language.

Language	.	..	2		2	2	...	2
Religion	3	1		.	4		4	4
TOTAL	3	1	2		6	2	4	6

Urdu, Persian, and Punjabi Languages.

Language	...	1	..	..	1	1	.	1
Poetry	...	1	1	..	2		2	2
TOTAL		2	1	...	3	1	2	3

Arabic, Persian, Urdu, and Punjabi Languages.

Religion	...	...	1	.	1	...	1	1

English, Punjabi, Sanskrit, Urdu, Arabic, Persian, Pashto, and Latin Languages.

Poetry	1	...	...	...	1	...	1	1

CENTRAL PROVINCES.

From C. E. B. CRITCHLEY, Esq., Assistant Secretary to the Chief Commissioner, Central Provinces, to the Secretary to the Government of India, Home Department,—No 231—16, dated Nagpur, the 15th January 1890.

I am directed, with reference to Mr. Hewett's letter No. 276, dated the 9th February 1888, and in accordance with the instructions contained in Home Department Resolution No. 1—460, dated the 12th September 1882, to submit two statements showing the analysis of publications issued in the Central Provinces and registered, under Act XXV of 1867 (together with a summary of content s), during the year 1889.

Burmese Language.

Subject.	Original Works: First edition.	Original Works: New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Drama	38	19	2		59		59	58
Fiction	..			1	1		1	1
History		..	2		2	2		2
Language	1	..	1	..	2		2	2
Medicine	4				4		4	4
Miscellaneous	2	1	4		7	1	6	7
Poetry	9	15	3		27		27	27
Religion	12	1	13	7	33	1	32	33
Science (Mathematical and Mechanical)	1		..		1	1		1
Science (Natural and other)	1	1		1	3	2	1	3
TOTAL	68	36	25	9	138	7	131	138

Pali and Burmese Languages.

Subject.	Original Works: First edition.	Original Works: New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Miscellaneous			1		1		1	1
Religion	1		6		7	3	4	7
TOTAL	1		7	..	8	3	5	8

English and Burmese Languages.

Subject.	Original Works: First edition.	Original Works: New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Language		..	1		1		1	1
Miscellaneous	2			1	3	2	1	3
Science (Natural and other)	..	1			1	1		1
TOTAL	2	1	1	1	5	3	2	5

Karen Language.

Subject.	Original Works: First edition.	Original Works: New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Biography	1		..	...	1	1		1
History	1	..	..	..	1		1	1
Language	..	2	..		2	2		2
Religion	..		..	1	1		1	1
Science (Mathematical and Mechanical)	1	1			2	2		2
TOTAL	3	3	..	1	7	6	2	7

General Analysis of Publications registered in Burma during the year 1889.

Subject.	Original Works: First edition.	Original Works: New edition.	Republications.	Translations.	Total.	Educational.	Non-educational.	Total.
Biography	1	..	..	..	1	1		1
Drama	38	19	2		59	..	58	58
Fiction	...		..	1	1		1	1
History	1		2		3	2	1	3
Language	1	2	3	...	6	3	3	6
Law	1				1		1	1
Medicine	4	..	..		4		4	4
Miscellaneous	6	1	5	1	13	2	11	13
Poetry	9	15	3		27		27	27
Religion	13	1	19	8	41	4	37	41
Science (Mathematical and Mechanical)	2	1			3	3		3
Science (Natural and other)	2	2	1	1	7	6	1	7
TOTAL	78	41	35	11	165	22	143	165

ASSAM.

From F. C. DAUKES, Esq., Officiating Secretary to the Chief Commissioner of Assam, to the Secretary to the Government of India, Home Department,—No. 767 G., dated Shillong the 4th February 1890.

I am directed to forward, for the information of the Governor General in Council, a copy of a letter from the Director of Public Instruction and Registrar of Books, Assam, No. 8, dated the 1st February 1890, submitting the annual report and analysis of publications registered under Act XXV of 1867 during the year 1889.

Assamese Language(?).

Subject	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]				[illegible]		[illegible]	
[illegible]		[illegible]			[illegible]		[illegible]	
[illegible]		[illegible]			[illegible]		[illegible]	
Total	[illegible]	[illegible]			[illegible]		[illegible]	

[illegible] Language ([illegible])

[illegible]	[illegible]				[illegible]	[illegible]		[illegible]

Abstract of the Subjects.

[illegible]		[illegible]			[illegible]	[illegible]	[illegible]	[illegible]
[illegible]		[illegible]			[illegible]	[illegible]	[illegible]	[illegible]
[illegible] ([illegible])	[illegible]	[illegible]			[illegible]	[illegible]		[illegible]
[illegible]	[illegible]	[illegible]			[illegible]	[illegible]	[illegible]	[illegible]
Total	[illegible]	[illegible]			[illegible]	[illegible]	[illegible]	[illegible]

J. WILLSON(?),

[illegible]

MYSORE

From [illegible]

[illegible]

Review and Analysis of Works published in Mysore in [illegible]

1. [illegible]

2. The languages in which the publications were issued may be stated as follows:—

[illegible]

[illegible] . . . . [illegible]

[illegible]

[illegible] . . . . [illegible]

[illegible] . . . . [illegible] [illegible]

[illegible]

[illegible] . . . . [illegible]

[illegible]

[illegible] . . . . [illegible]

[illegible] . . . . . . [illegible]

[illegible] . . . . . [illegible]

[illegible] . [illegible] [illegible]

[illegible]

3. [illegible]

[illegible]

In the English Language.

Subject.	Original Works, First edition	Original Works, New edition	Re publications.	Translations	Total	Educational	Non educational	Total.
Science (Natural and other)	1	...	.	..	1	1		1

In the Sanskrit Language.

Subject.	Original Works, First edition	Original Works, New edition	Re publications.	Translations	Total	Educational	Non educational	Total.
Drama	.		1	...	1	...	1	1
Fiction	.	.	1	..	1		1	1
History	.	..	1	.	1		1	1
Language	3	1	5		9	5	4	9
Poetry	1	..	1		2		2	2
Philosophy (including Mental and Moral Science)	..	.	..	1	1	..	1	1
Religion	3	...	4	.	7	1	6	7
TOTAL	7	1	13	1	22	6	16	22

BANGALORE,
The 1st March 1890.

L. RICE,
Education Secy. to the Govt. of Mysore.

Review and Analysis of Works published in the Civil and Military Station, Bangalore, in 1889.

The total number was 11.

This shows an increase of one over the previous year.

2. The languages in which the publications were issued were as follows:—

In English	6
In Telugu	1
In Kannada	1
In Hindustani	1

In more than one language—

Hindustani and English	1
Hindustani and Persian	1

3. According to subject-matter, there are—

One under *Arts*, one under *History*, one under *Language*, one under *Law*, one under *Medicine*, one under *Philosophy*, one under *Religion*, and four under *Miscellaneous*.

4 Of the whole number, five are educational works and six non-educational. None calls for special notice

E. MARSDEN,
Inspector of Schools, Civil and Military Station, Bangalore.

The 20th April 1890.

ANALYSIS OF PUBLICATIONS REGISTERED IN THE CIVIL AND MILITARY STATION, BANGALORE, DURING THE YEAR 1889

English Language.

Subject.	Original Works, First edition.	Original Works, New edition	Re-publications.	Translations	Total.	Educational.	Non-educational.	Total.
Arts	1	...	...	...	1	...	1	1
Law	1	..	..	...	1		1	1
Miscellaneous	3	1	.	...	4	2	2	4
TOTAL	5	1	...	..	6	2	4	6

Marathi Language.

Subject.	Original Works — First edition.	Original Works — New edition	Re-publications	Translations	Total	Educational	Non-educational	Total.
Drama	...	1	...		1	...	1	1
Law	1	.	. .		1	...	1	1
Miscellaneous	11	.	.		11	8	3	11
TOTAL	12	1	...	...	13	8	5	13

Drama—"Tara Natuk." This is an adaptation of Shakespear's "Cymbeline."

Miscellaneous—Under this head the following books have been received.—

1. "The Berar School Paper," of which 7 numbers have been received, is an educational monthly magazine, and contains original articles on the method of teaching and other educational subjects, departmental notices, appointments, &c.
2. "The National Congress of India" is a small book which describes the object and benefits of the National Congress.
3. "Hand bill of the Indian National Congress." It explains the nature of the National Congress, and its object.
4. "Proceedings of the 4th Indian National Congress." It gives the different resolutions discussed and adopted by the Congress.
5. "Report of the Berar Educational Conference for the year 1888." This is a small book which contains the proceedings of the Educational Conference.

Law.—"Catechism of the orders of the Inspector General of Police, Hyderabad Assigned Districts."

This is a small book which contains short rules for the guidance of police officers.

AJMERE-MERWARA.

From Colonel G. H. TREVOR, Commissioner, Ajmere-Merwara, to the Secretary to the Government of India, Home Department,—No 611 G., dated the 3rd March 1890

Agreeably to the provisions of section 19 of Act XXV of 1867, I have the honour to forward a copy of the catalogue of books published in Ajmere-Merwara, and registered under the said Act during the quarter ending 31st December 1889. An extract from the said catalogue, in the form prescribed by Government Resolution No. 40—1926 to 1943, dated the 2nd December 1876, and six annual analyses, are also enclosed.

ANNUAL ANALYSIS OF BOOKS REGISTERED IN AJMERE-MERWARA DURING THE YEAR 1889.

Language—Urdu-Arabic Bi-lingual Combination.

Subject.	Original Works — First edition	Original Works — New edition	Re-publications	Translations	Total.	Educational	Non-educational	Total	Summary.
Language	1	...	...	...	1	1	...	1	"Almiftah" is the name of the book It is a primer for the use of Urdu and Arabic scholars

English Language.

Subject.	Original Works — First edition	Original Works — New edition	Re-publications	Translations	Total.	Educational	Non-educational	Total	Summary.
Language	...	...	1	...	1	1	. .	1	The only book registered was a republication of Howard's English Primer for Indian schools.